



RHODE ISLAND JEWISH HISTORICAL NOTES

VOLUME 11 NOVEMBER 1993 NUMBER 3

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FRONT COVER

Marcus family at Block Island, on beach at Block Island, 1900s. See "Summers along Lower Narragansett Bay: Block Island and Newport," p. 275. Seated, Mollie Marcus (Glaser), Peter Marcus. Standing, Louis Marcus, Anna Vaille Marcus, Harry Marcus, Joseph Marcus.

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

130 SESSIONS STREET, PROVIDENCE, RHODE ISLAND 02906-3444

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RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

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Printed in the U.S.A.

Published for the Association by DOW COMMUNICATIONS, Palm Bay, Florida

FROM THE EDITOR

NOTES ON THE *NOTES*

New readers of the *Rhode Island Jewish Historical Notes* may be surprised by one of the sections in this issue, "Jewish Organizations in Newport and Their Officers — 1894-1928." Not a narrative article like the other sections, it is a list of names and dates. Such a compilation was part of the original concept of the *Notes* as a repository of materials for future historians as well as a journal of historical papers. In fact, David C. Adelman, founder of the Rhode Island Jewish Historical Association and first editor of our publication in 1954, used the name *Notes* rather than calling the publication a journal. He envisioned the publication as one that would contain notes for future writers rather than one that only contained articles. With this issue, I hope we can begin again to publish such lists again, though population growth will never allow us to use such lists as Adelman's lists in early issues of all the Jews in court records from 1739 to 1860, all Rhode Island Jews naturalized to 1906, or the whole Jewish population of Providence in 1878.

Compiling the Newport organization list for this issue was a monumental task by Bernard Kusnitz, first vice president of the Association and Newport historian. He and I issue a challenge to residents of other communities in Rhode Island to begin compiling such a list for their towns or cities. Future historians, as well as relatives and friends of people listed, will be grateful for any such efforts.

This issue includes the third and last of the series by Geraldine S. Foster and Eleanor F. Horvitz on "Summers Along Narragansett Bay," but we will reserve space in the next issue for an "Afterword" we hope some of our readers will supply. We are often asked why a particular family or person is not included in articles such as these. One reason is that there is no way we can know about the experiences of everyone who vacationed at Block Island, Narragansett Pier, or Oakland Beach. Another reason is that it is physically impossible for the writers to interview every single person. The "Afterword" in the 1994 issue will provide an opportunity for more people to be included. If you have an interesting anecdote about one of the Jewish summer vacation places, please call or write one of writers or the editor and write down your recollections for us to include in the next issue.

Special thanks for help with the editor's job this year are due to loyal members of Rhode Island Jewish Historical Association Stanley Abrams, Aaron Cohen, Maurice B. Cohen, Jack Cokin, Geraldine Foster, Bonnie and Seebert Goldowsky, Rosalind Gorin, Eleanor F. Horvitz, Toby Rossner, Alvin Rubin, Anne Sherman, Lynn and Samuel Stepak, and Lynn Tesler. I also thank the volunteer writers of articles in the *Notes* and the many people who provided information.

Judith Weiss Cohen

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Rabbi Eli A. Bohnen.

A TRIBUTE: RABBI ELI A. BOHNEN, 1909-1992

BY STANLEY ABRAMS
PRESIDENT, RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

Eli A. Bohnen, Rabbi Emeritus of Temple Emanu-El, Providence, died on December 1, 1992, at the age of 83. His distinguished career is cited in the Necrology on page 400. A number of tributes to Rabbi Bohnen were offered at the time of his death and during his lifetime of service to the religious and secular communities.

It is fitting that Rabbi Bohnen be recognized and honored by the Rhode Island Jewish Historical Association. He served as a member of the Executive Committee of the Association and as an honorary member of that committee from 1972 until his death. He contributed two articles to *Notes* which reflect two major components of his life — a reverence for scholarship and a deep-felt appreciation of history.

In 1959 Rabbi Bohnen authored a review of the translation of *The Midrash of Psalms* [*Rhode Island Jewish Historical Notes*, Vol. 3, No. 2, October 1952, pp. 83-86]. He wrote that the scholarly work by his fellow rabbi and neighbor, Rabbi William G. Braude, "has brought glory to our Jewish community. . . . and will be recognized throughout the world wherever there are scholars who will seek to study the Midrash on Psalms."

Rabbi Bohnen's second article in the *Notes* is a personal account of his World War II experience as a chaplain in the United States Army [*Rhode Island Jewish Historical Notes*, Vol. 8, No. 2, November 1980, pp. 81-90]. He served in Europe with the 42nd "Rainbow" Infantry Division and was awarded the Bronze Star medal for meritorious service. Rabbi Bohnen wrote about his wartime assignments and his postwar work in rehabilitating the thousands of displaced Jews filtering into the American occupation zone in Austria. He vividly described his first exposure to the Jewish catastrophe. "On April 30, 1945, I entered the notorious concentration camp [Dachau] immediately after its surrender. As I wrote to my wife [Eleanor Bohnen], what I saw there gave me material for nightmares for the rest of my life." The following is an excerpt from his May 1, 1945, letter to his wife describing his experience the previous day at the concentration camp.

... nothing you can put in words would adequately describe what I saw there. The human mind refuses to believe what the eyes see. All the stories of Nazi horrors are underestimated rather than exaggerated. We saw freightcars with bodies in them. The bodies were skeletons with skin on them. The people had been transported from one camp to another and it had taken about a month for the train to make the trip. In all that time they had not been fed. They were lying in grotesque positions, just as they had died. Many were naked, others in thin clothing. But all were horrible.

We entered the camp itself and saw the living. The Jews were the worst off. Many of them looked worse than the dead. They cried as they saw us.

I spoke to a large group of Jews. I don't remember what I said, I was under such a mental strain, but Heimberg [his assistant] tells me he cried as I spoke. Some of the people were crying all the time we were there. They are emaciated, diseased, beaten, miserable caricatures of human beings. I don't know how they didn't all go mad. There were thousands and thousands of prisoners in the camp. Some of them didn't look too bad but most looked terrible. And as I said, the Jews were the worst. Even the other prisoners who suffered miseries themselves couldn't get over the horrible treatment meted out to the Jews.

I shall never forget what I saw, and in my nightmares the scenes will recur. When I got back I couldn't eat and I couldn't even muster up enough energy to write you. No possible punishment would ever repay the ones who were responsible

Rabbi Bohnen's military career is given further notice in the book *Rekindling the Flame: American Jewish Chaplains and the Survivors of European Jewry, 1944-1948*, published in 1993. The author, Alex Grabman, refers to Chaplain Bohnen a number of times and writes that he was among the first group of Jews from the United States to meet the survivors.

It was a privilege to have had Rabbi Bohnen in our community for so many years. His unpretentiousness and altruism were unique for the era he lived through.

SUMMERS ALONG LOWER NARRAGANSETT BAY: BLOCK ISLAND AND NEWPORT

BY GERALDINE S. FOSTER AND ELEANOR F. HORVITZ

BLOCK ISLAND

"Once upon a time," wrote Alan Marcus,

a young hungry apprentice watchmaker in his teens happened to pick up a watermelon fallen off a donkey cart in the Russian Ukraine. Alas, he was caught in the very act of eating it by the cart owner himself, who reported him to the police — in those days tantamount to immediate military conscription. So he packed a bundle of clothes and fled, wandering borders for several years through several countries. But, finally, he came to the United States.¹

Harry Arnold Loebenstein, first grandchild of this watchmaker, wrote in his memoir of the Marcus family and Block Island:

Pincus Maschiznik, my grandfather, arrived on Ellis Island in 1879 with a severe case of quinsy after six weeks in steerage on a sailing vessel. An exasperated customs inspector, after three attempts at eliciting the man's name, deciphered Pincus's sore-throat croak as Peter Marcus. The name stuck.

Peter had been apprenticed to a jeweler and watchmaker in Kiev. Providence, being world famous, even in those days, as the center of the jewelry and watchmaking industry in America, became his destination.

Hannah "Anna" Weil, pronounced *Vaille* (which became a common given name, both male and female, in succeeding generations) was born in Galicia, then lived in Austria-Hungary. I do not know when, how, or with whom she arrived in Providence.

On June 2, 1882, two days before Peter's 21st birthday, seventeen-year-old Anna and Peter were married. Their honeymoon consisted of a short ocean voyage for a weekend on Block Island [a ten-square mile island nine miles off the south shore of the Rhode Island mainland].

They fell in love with the Island, and began to visit in the summers. Since the jewelry business was slow in the big Providence shops in the summer, and Peter always brought a lot of work back to his employer's shop on his weekly returns to the city, it became mutually advantageous to both parties to have a "branch office" on the Island.

See "Summers Along Upper Narragansett Bay," *Rhode Island Jewish Historical Notes*, Vol. 11, No. 2, November 1991, pp. 14-39, and "Summers Along Lower Narragansett Bay," *Rhode Island Jewish Historical Notes*, Vol. 11, No. 3, November 1992, pp. 180-217.

Eleanor Horvitz is Librarian-Archivist and Geraldine Foster is a past-president of the Rhode Island Jewish Historical Association.

In 1883 Peter rented the second floor loft, twelve feet of usable space over the office of the Island's weekly newspaper, *The Mid-Ocean News*. The building was two doors north of the Island's theater, (later the Movie House) located on the northwest corner of Water and High Streets. It was to be his home, office, and shop on the Island for the next thirty-four summers. The Islanders fell in love with Peter's prowess as a watchmaker and jeweler.²

According to an unidentified clipping, probably from about 1903, found on the wall of an Island store by Alan Marcus, son of Phillip and Rose Diwinsky Marcus and grandson of Peter Marcus,

'An attractive stock is carried, and as the prices are as satisfactory as the goods, it necessarily follows that this store is one of the most popular of the kind in town. The stock is constantly in process of renewal and therefore is kept fully "up to date" in every detail; and as the goods it comprises are obtained from the most reliable sources they may be safely relied upon to prove precisely as represented. The stock includes jewelry, eye glasses, souvenirs, masks, children's toys, etc. A specialty is made of watch and jewelry repairing, the work being done in a thoroughly satisfactory manner and at reasonable rates.'³

Peter Marcus sold many engagement rings. "Block Island," said Myrna Marcus Altman, a Marcus grandchild, daughter of Joseph and Julia Horvitz Marcus, "was a very romantic place, and a lot of people became engaged there, so he did a good business."⁴

According to Alan Marcus, another Marcus grandchild, his grandfather had two agendas on Block Island.

One was to set himself up as a watchmaker-jeweler, and two, to preach the gospel according to Norman Thomas et al. He succeeded brilliantly with task #1 but never got anywhere with task #2 — the local farmer-fisherman just shook their heads and smiled and went about their Island ways.⁵

Harry Arnold Loebenstein wrote,

On March 9, 1883, the first of the Marcus eleven children (only five of whom survived to adulthood), Phillip Vaille Marcus, was born. He changed the Vaille to Victor upon entering Brown University.

My mother, Leah Rosa, was born May 6, 1885. She changed those names to Lillian Russell, after the immortal actress, in the early 1900s.

In 1887, Joseph Henry joined the clan, and Lezhur "Louis" Gershin arrived on January 11, 1890.

All the others born in the 1890s and later, except Mollie Esther, (born 1900) died young, Harry (after whom I was named) dying at thirteen and Pearl, my kid sister's namesake, passing on at six.

In the late 1880s and early 1890s, Peter's reputation as a craftsman flourished to the point that in 1893 he broke all ties with the big shops and went into business for himself, full-time. The Islanders saved their timepieces all winter for Peter to work on in June, but his stock answer to either natives or visitors on anything wrong from a broken mainspring to a loose hand was, "It is the salt air."

When on the Island, the children all had their chores to perform, when they were old enough. My mother went around to the kitchens of the big hotels with a bucket and was given the livers of freshly killed chickens. In those days, they were not considered fit food for the hotel's guests and only garbage to carry to the pigs. Uncle Phil was the newspaper's delivery boy, janitor, mailer, and, in later years, columnist and reporter.

Uncle Joe shined shoes and (as I did years later) set up pins in the bowling alley. He also helped Phil when necessary.

Uncle Louis was the most popular bellhop on the Island, and in great demand, especially by the ladies. He was so friendly and helpful (as well as handsome) and was the most successful financially. In his 20s he was just as successful as a desk clerk.

My mother and in later years, Aunt Mollie, helped grandma cook, clean, and keep house. After grandma died in 1912 (six months before I was born), Mollie kept house for Peter until he remarried.



On the beach at Block Island, ca. 1925. Front row, l. to r., Rose (Diwinsky) Marcus, Alan Marcus, unidentified child, Arline Marcus (Suzman), unidentified child. Back row, l. to r., Samuel Glaser, Joseph Marcus.

It wasn't, however, all work and no play. As often as possible the whole family piled into the horsecar at its terminal at Rebecca's Fountain, almost in front of their home, and rode to Main Beach, about one and one quarter miles north, to bathe. I say bathe because, having no bathing facilities at home, that's what they did. Strange as it may seem, except for Peter, none of the others ever learned how to swim. Much later, Mollie became an excellent swimmer.

Another oddity about the family was that none of them, except for eating, had anything to do with catching fish, the main industry and recreational pursuit on the Island, not counting tourism. When I was about six, Grandpa did buy me a fishing line, (no rod, just a line wrapped on a wooden spool with a hook and a sinker tied on) at Arnie Willis's store at Old Harbor. While Grandpa was showing me how to twirl the line out into the water, he got it hung up on some underwater obstruction and broke it. It was one of the biggest losses I have ever suffered. Although he bought me a new line right away, to this day I still miss my first fishing outfit.

My mother, Lillian, married my father, Lester Loebenstein, the first of the Marcus children to marry, on October 24, 1911. I was born September 23, 1912, in Peter's home at 22 Brownell Street in Providence and made my first trip to Block Island in the summer of 1913 on the old side-paddle steamer *Mount Hope*. She was a big lumbering vessel that, in spite of the high incidence of mal de mer among her passengers, was revered and loved like an elderly maiden aunt by her regular travellers.

On August 9, 1914, my brother, William Vaille, was born. Peter realized that with the brood expanding and with many more expected in the future, larger space was imperative.

For 1917, Peter rented two adjoining rooms in The Gables, just west of the Surf Hotel on Dodge Street. Although bigger and more spacious than the garret over the *Mid-Ocean* office, it was still inadequate for Peter's family and ever increasing business. The next year, 1918, Peter took a big plunge. He moved to High Street, just west of Water Street, diagonally across from the Movie House, to a six-room cottage, one of the many real estate holdings of Cassius C. Ball. C.C. was a behemoth of a man, weighing over 400 pounds and the driver of a hard bargain.

C.C. and Grandpa didn't get along too well, so, the next year, 1919, Peter rented the Allen house on Chapel Street, the Allens moving to a makeshift apartment in the big barn in the rear for their "summer" quarters, a practice of many Island full-timers, to earn extra money.

That summer, Peter saw his dream house and rented it for the summer of 1920. It was the Jakeson cottage, off Ocean Avenue, known on the fire map as number 517. He liked this house so well, except for the rather remote location for his business, that he bought a lot on the east side of Spring Street, near the Florida House (now the 1661 House) and across from the Manisses Hotel. He contracted for an exact replica to be built and ready for occupancy by June 1921 at a total cost, including furnishings, of

\$3,000. Except for Willie, this is the only house that my two sisters and my cousins, all born between 1920 and 1927, ever lived in and knew.

The cottage, all on one level, had three bedrooms (the front one used by Peter as bedroom, office and shop), living room, dining room, and kitchen. There was a commodious three-holer outhouse, an unheard of luxury in those days, but I don't remember it ever being used simultaneously by three people. It was situated on a little finger of land extending northeasterly from the northeast corner of our lot, and by a strange coincidence, a portion of the site of the Island's present sewage disposal plant.

We also had our own well, with a hand pump in the kitchen, the sink draining to the cesspool in the back yard.

We used "coal oil" (kerosene) to fuel the ubiquitous portable heaters (why none of us died of carbon monoxide asphyxiation I don't know), range, and oven. The range included a portable, square black sheet metal Dutch oven which produced the best bread and pastries I've ever tasted.

The lot sloped to the rear, and the cottage had a panoramic view to Point Judith (on a clear day) including the old harbor and the east side of the Island, from the Atlantic Tuna Club buildings, just south of the Ocean View Hotel (the largest building on the Island, its bar was called the longest in the world. It burnt to the ground in the early 1960s) to Clay Head in the north and including Main Beach and the Searles Mansion, which also burned down many years ago.

Although still grieving for Anna, Peter loved the cottage. The golden oak victrola with the horn that looked like a half-open morning glory, gave him (except for his family) the most pleasure. He wasn't much for recreational reading, but he sat for hours listening to humorous records in Yiddish. His special treats though were records like "Cohen on the Telephone," always about some unfortunate guy with a thick Yiddish accent and all kinds of problems because he couldn't make himself understood in English. Although Peter had the thickest of accents himself, he didn't realize it and felt superior to the luckless characters on the records.

Every morning, Peter would dress in his bathing suit, slippers, and a robe and take the short cut (across the Ocean View Hotel's lawn) down to Ballard's Beach. He'd swim out about a quarter of a mile, (this was before *Jaws*) turn around and swim back. When I was seven I started accompanying him. I wore a loose belt of net corks around my chest and practiced strokes I had seen William S. Hart and Tom Mix perform as well as those I learned at the Pawtucket Boys Club. At eight I could swim the crawl which allowed me to beat grandpa on the way back once. I then retired on my laurels and didn't try that swim again, until I was much older. Besides, the water was very cold, especially in the first part of summer.

1922 was a wonderful year. All my uncles were married. I had a cousin, Arline (Arline Marcus Suzman), uncle Joe's daughter and Peter's first granddaughter, born in 1920, and others were on the way. Everyone

enjoyed the new home of our own, and our next-door neighbors, the Sanchez family, were wonderful people (and are to this day, those who are left), and their father, Captain Albert Sanchez, owned the biggest fishing schooner on Block Island. When in port, it was our jungle gym. The crewmen taught me how to splice rope and cable, mend nets, and tie knots, arts which I still enjoy using today.

The first of my two sisters, Rhoda, was born August 17, 1923, in Pawtucket, Ma having parked Willie and me with Grandpa and Aunt Molly to get us out of the way. When Grandpa read aloud the telegram from my father, "Nine pound girl; both doing well. Lester," I was so excited I jumped from the back porch to the grassy slope below, usually negotiated by the use of fourteen steps.

Peter's health had suffered the last year from years of a fat-loaded diet and high blood pressure. Grandpa died on December 22, 1924, of arteriosclerosis, at sixty-three years, six months and eighteen days.⁶

Myrna Marcus Altman remembered summers at the Peter Marcus house. After his death, the house was shared by Joseph Marcus and his family and Phillip Marcus and his family. Each spent a summer month there until the house was sold in 1950.

July was the month for Myrna Altman's family. Her father, who worked for the IRS, spent his vacation time there and then came during the weekends. Mrs. Altman, her sister Arline, and her mother, Julia Marcus, remained there during the whole month, sharing the house with Joseph Marcus's sister Mollie Glaser and her son Peter. Mr. Glaser also spent weekends with them. In addition, Marjorie Kramer, the daughter of a very close friend, visited with them.

Everyone found a place in the three-bedroom bungalow, which had porches front and rear. The front porch, furnished with wicker, invited relaxation and contemplation. The back porch was given to more mundane tasks, such as washing clothes in the washtub with the aid of a scrub board and elbow grease. That porch was also used for scaling the fresh fish.

All the early vacationers on Block Island described the facilities in their living quarters as "rather primitive," but felt that only enhanced the pleasure of their stay on the Island. Cooking was on kerosene stoves; ice provided refrigeration; kerosene lamps provided illumination until electricity was introduced, and they became a back-up when storms disrupted power.

Shopping for food did not present a problem. Myrna Altman stated that her mother could purchase most of their provisions on the Island at either of two markets. Fish was available "right off the boat." Local farmers sold eggs and fresh vegetables in season. She added that her father might on occasion supplement their stores by bringing back foodstuffs not readily available when he came on weekends.

To the question "Did you have much company?" Myrna Altman replied, "Did we ever! After the boat docked, we would see the people coming up the hill straight to our house. My mother really never had a vacation." Her mother had to spend a large amount of her time shopping and cooking with little opportunity to relax at the beach. Some of the visitors left with the return trip. Others stayed the night or several nights. Somehow there was always room. Each of the three bedrooms had a double bed as well as a cot. An "open-up" divan in the dining room offered additional space. Mrs. Altman recalled being frequently displaced from her room when company came.

Myrna Altman enjoyed rising early in the morning to go fishing with her uncle, then stringing all their catch to show proudly how well they had done. Since the waters around Block Island tended to be cold and rough, most of her beach time was spent out of the water or near the water's edge. Mrs. Altman never learned to swim because her mother was always afraid she would go too far out into the ocean and get caught in the undertow. There were no lifeguards on duty.⁷

Leo Rosen's grandfather Nathan Rosen lived in Newport, brought there by his uncle some time during the 1870s. A scribe and a sign painter by trade, he augmented his income by peddling on Block Island among other places. Leo Rosen recalled a woman who came to his store on North Main Street and spoke of his grandfather. In 1905, she remembered specifically, "He would come into their house with his *shissel* (little dish, Yiddish) peddling his sundry wares." He always brought his own food or ate the fresh caught fish. Everyone, she added, respected him because he acted according to his religious beliefs and did not compromise. Leo Rosen believed that his grandfather had started peddling on Block Island as early as 1885.⁸

In his article "Montefiore Lodge Ladies Hebrew Beneficial Association (*Rhode Island Jewish Historical Notes*, Vol. 4, No. 1, May, 1963, p. 65), David Adelman included this note from the minutes of the Association:

It is of interest that a Jewish family resided on Block Island as early as 1893. On June 14 of that year "a communication was read from Sister Simons of Block Island informing the Society of her illness since April 21st, accompanied by a physician's certificate." The inaccessibility of the island outpost apparently had deterred the usually diligent Sick Visiting Committee from performing its duty, for on November 9 it was reported that the "committee on sick had failed to visit Sister Simons." The President suggested that the matter would be investigated. On December 13 it was reported that Mrs. Simons was still "quite sick."

Sister Simons [sic] was Fanny Simon, daughter of Leonard and Esther Halberstad (see *Rhode Island Jewish Historical Notes*, Vol. 5, No. 4, pp. 440-441), wife of

Jacob Simon, and grandmother of Ruth Formal Wagner.

According to Mrs. Wagner, her grandparents took up residence on Block Island prior to 1893, but she did not know the exact date. (Available records offered no further information.) Simon, a tailor by trade, was attracted to the area by the Coast Guard Station on the Island. He made uniforms, and the base provided a steady clientele. In addition he sold made-to-measure suits and ready-made clothing in his shop for the general population.

The Simon family lived on Block Island year round. Evidently, they were well regarded by the populace; Mr. Simon was elected to the Board of Alderman and served at least one term. Yet their children, who attended the Island's one-room school, faced a difficult situation, Mrs. Wagner related. They did very well in school and had many friends among their peers, but, like all the students in the public school, they were required to attend church services on Sunday morning or pay dearly for an absence the following day in school. Needless to say, they felt most uncomfortable about this state of affairs.⁹

Shortly after the death of Fanny Simon on January 8, 1894. Jacob Simon married his second wife, Ottilia. Their son, Dr. Sigmund Simon, was born on Block Island March 10, 1895. Among his memories of his first eight years as a Block Island resident, when the family lived near Spring Street, was the cistern where rainwater was collected. Potable water came from a spring near Pebbly Beach; rainwater was used for all other needs. Once the family noticed a terrible odor around their home; they found the source in the cistern into which a cat had strayed and drowned. Dr. Simon also remembered that the field opposite their house served for drying seaweed collected along the shore. The dried material provided excellent fertilizer for farms and gardens.

A major fire, possibly in 1903, destroyed a block of the Block Island business section. To stop the fire's spread, the building housing the Simon Clothing and Tailor Shop was demolished. Rather than rebuild his business, Mr. Simon relocated his family and his shop to Pawtucket. They returned to the Island summers until the death of Jacob Simon in 1907.¹⁰

With the exception of the Marcus family, all those interviewed indicated that their families spent the summers on Block Island in rented quarters. Yvonne Goldstein Dressler's grandparents, Mary and Benjamin Goldstein, and their five children vacationed in a rented house. The Spring House was just up the hill. One of her uncles enjoyed working as a stable boy there just for the fun of it. Her father, Louis Harrison Goldstein, was about ten years old when his family first vacationed on the Island, which would place the date at about 1910. It was first of several summers spent there. Mrs. Dressler and her parents vacationed on Block Island from about 1934 to 1939. Except for one stay at a farm — her mother thought that Yvonne

needed the fresh goat's milk available there — they took rooms at Florida House. Breakfast was provided by the hotel; other meals were eaten either at the hotel or at one of the local restaurants. Mr. Goldstein, then a manager at Michaels-Bauer Jewelers, came on weekends and during his two vacation weeks.

What was there to do? Favorite pastimes included “beaching” — going to the beach, picking blueberries and wildflowers, and fishing. Yvonne Dressler could still picture her father, an avid angler, fishing off the cliff at South Beach near the lighthouse, her mother knitting, and she playing in the sand.¹¹

The New Shoreham [The town of New Shoreham includes the entire area of Block Island.] directory of 1912 lists the following among Island businesses: A. Bosler, tailor, home Providence; P. Marcus, proprietor Mid-Ocean Office, Main St., home Providence; Nathan Sackett, proprietor Ye Postte Cardde Shop, home New York; David Rubin, news dealer and postcards, Main St., home Providence; A. Marks, watches and jewelry, Main St.

David Rubin owned a cigar and souvenir shop at the foot of College Hill where the Providence County Courthouse now stands. During the summer, according to his daughter Doris Rubin Rosenfield, he left someone in charge of the store (later removed to the Arcade) and took his family to Block Island. He rented a store next to the Movie House and opened a newsstand. In addition to newspapers, his stock



Walter Adler, center rear, with his family on beach at Block Island, 1914.

included "souvenirs, bright jewelry, novelties, everything." The daily newspapers from New York, New London, and Providence arrived by boat. When air service to Block Island became available, Mr. Rubin arranged for the Sunday editions to be flown in. Mrs. Rosenfield recalled the pleasure of driving to the airport with her father to pick up the large bundles of newspapers. Her father kept a car on Block Island year round, even though he used it only during the summer months, as did Peter Marcus.

The Rubins and their three children rented rooms from Helene Milliken at Ocean View Cottage. Mrs. Rosenfield described it as "a rooming house which was like an annex to the Ocean View Hotel." They had three bedrooms and a kitchen at their disposal.

Louis Rubin, brother of David, who was in the same business, operated gift shops in various hotels, including the National and the Surf. He sold cigars, souvenirs, newspapers, and the like.¹²

The Abedon family combined summers on Block Island with a business enterprise. Ruth Abedon Grossman recalled that her parents, Harry and Jennie Abedon, and her brother Bernard began their wholesale fruit and produce business on the Island in 1918. It was strictly seasonal, operating from the end of June until Labor Day, while the hotels, their major customers, were open. In addition to the Block Island venture, Mr. Abedon conducted a wholesale fruit and produce business in Providence. Each day he shipped wares to the Island by way of the *Mount Hope*. Mrs. Grossman did not recall how long they continued the summer business, most likely at least a decade, when it was taken over by the Bezan family.¹³

Joseph and Elizabeth Koplan spent their honeymoon in 1913 on Block Island. Joseph Koplan rented a house on Block Island as a residence for himself and his family and used a few of the rooms as rentals to people whom he knew. Their daughter, Pearl, has memories of the Island from the time she was a very little girl until her mid-teens. Guests were served meals prepared by her father and the woman who worked with him in his Providence jewelry business. Mr. Koplan worked as a jeweler in Providence during the winter months, but, since there was no business during the summer months for his fine gold jewelry, he moved to Block Island to supplement his income. The house he rented each summer was not always the same one.

Pearl Koplan Barad and her two brothers would come to the Island after school closed and stay for three months until it was time for school to re-open. Her mother came to the Island only on weekends, for she worked during the week in the yard goods department of the Outlet Company Department Store with Theodore Loebenberg, the buyer for that department.

Mrs. Barad recalled often walking the whole length of the Island and spending time on the beach and in the water. No matter what the activity, she remembered wearing a bathing suit the entire day. The routine was broken up by meeting or seeing off the boats which came in to Old Harbor and New Harbor on opposite sides of the Island.

"I must tell you about how I met my husband-to-be on Block Island," Mrs. Barad said. She was sitting on the porch when Frank Barad passed by with his friend Louis Abedon and whistled at her. Barad was a cigar salesman who had a route on the Island. She ignored him. He found out her name and talked to her when they happened to meet the next day. When he discovered that she was only fifteen years old, he stopped seeing her. But they were destined to meet again (they both lived in South Providence) and resumed their contact when Pearl grew up.¹⁴

The New Shoreham directory for the years 1924-25 indicates that Joseph Marks had a tailor shop and that Frank W. Schwartz owned a light lunch, both on Main Street.

Robert Kotlen's grandparents Abraham and Bessie Abrams (Abramowitz) spent summers on Block Island from 1929 to 1933. Mrs. Abrams was not well and was advised to rest. The Island offered the promise (fulfilled) of a haven of peace and quiet, conducive to the rest Mrs. Abrams needed. The black sand beaches, reputed to have therapeutic properties, provided an additional attraction. They rented a large Victorian house on the water that was the summer home to their extended family: Mr. and Mrs. Abrams, Elizabeth and Harry Guny, Harry and Pauline Kotlen and Robert. Mr. Guny and Mr. Kotlen came on weekends.

After the death of Mrs. Abrams, Robert Kotlen's family continued to vacation on Block Island. However, now they rented rooms from the Dodge family. Mrs. Kotlen had permission to use the kitchen, the only guest allowed to do so. After perhaps two or three years, Mrs. Kotlen expressed a preference for Narragansett Pier, and family spent their summers there. Still, Mr. Kotlen, who enjoyed Block Island's peace and charm and fishing, chose to continue spending two weeks there accompanied by Robert. They stayed at a small hotel, more like a rooming house, in two rooms, each equipped with a sink. They shared a bathroom with two other tenants.¹⁵

The Jewish Herald of July 10, 1931, in "Happenings of Interest in the Women's World," includes these notes from Block Island:

Mr. and Mrs. Morris Steiner and children, Blanche, Joseph, Leroy and Harvey of Elmway Street are guests at the Florida House, Block Island.

Mrs. Joseph H. Marcus of Lauriston street, who is at Block Island for the season, entertained at a luncheon and bridge on Tuesday in honor of her house guest, Mrs. Samuel I. Bassing. Two tables were in play.

The prizes, which were linen luncheon sets, were presented to Mrs. David Rubin and Mrs Samuel Bassing. A lobster salad luncheon was served.

Charlotte Goldberg's parents rented a number of different houses during their stay on Block Island. However, the one she remembers best was located on Spring Street, next door to the Marcus home. It was a large, comfortable house, "immaculate, with beautiful shining floors." The owners, Charles and Annie Hall, lived there until the summer months when they moved to a basement apartment and rented the upper two floors. On one occasion, the Goldberg family shared a house with Herman and Fann Goodman and their daughters.

"Every weekend another boatload arrived," according to Charlotte Goldberg. "My mother (Rose Rubin) was forever cooking. Everyone doubled up." Not all their company stayed with the Rubins. Those who did not found rooms at one of the hotels or inns.¹⁶

In the summer of 1938, Dr. Harry Goldman, at the suggestion of a patient, opened a weekend office on Block Island. The gentleman had told Dr. Goldman, a chiropodist, that his profession was sorely needed on the Island. He was in a position to know since he lived there. Dr. Goldman was persuaded. He rented the vacant Blue Dory Inn and moved some of his unused equipment into the front area and his family into the space in the rear. They remained on the Island all summer, while Dr. Goldman continued his practice in the city and opened his satellite office on the weekend during 1938 and 1939. The space behind Dr. Harry Goldman's weekend office was the summer living quarters for his wife Rebecca, their young child, Elliot, and Mrs. Goldman's mother, Molly Katz. Her father Harry Katz and sister Sylvia Katz (Factor), then unmarried and working in the city, joined them on weekends.

Company for all the Block Island summer residents usually meant treats not available on the Island, as someone invariably brought bagel and lox for Sunday breakfast and/or delicatessen from Cohen's or Davis's in Providence. Completely unavailable on the island were kosher meat supplies. The Katz-Goldman family solved the problem with the aid of their butcher in Providence. Each week he placed an order for them on the ferry. Sylvia Katz Factor said that when she and her father arrived on the eve of Shabbat, they were greeted by the delicious aromas of a Shabbat meal.¹⁷

The boat from Providence by way of Newport arrived at 1:00 p.m., Robert Kotlen recalled "It was a big event in the 1930s when I was a kid. It came every day, but Sunday was the big day. Marching music was played as the passengers debarked."¹⁸ Adding to the occasion, Myrna Altman remembered, were the bellhops and cars representing the various hotels, holding signs and meeting groups.¹⁹ For Doris Rosenfield, when she became old enough to wait on trade, the arrival of the boat

meant working in her father's store for three hours, but she did not mind.²⁰ After the tourists left, she was on her own again. Yvonne Dressler remembered her appreciation for the beautiful yachts that came into Old Harbor and that adding to the glamour of the Island were visits by Errol Flynn and Myrna Loy.²¹

Everyone interviewed mentioned finding friends among the children who lived on Block Island year round as well as among the summer people. One year, Robert Kotlen related, he and the son of a resident family decided to ride their bikes on every road on the Island; they succeeded - no mean feat - even though it took the whole summer.²²

Rose Rubin, quoted by her daughter Charlotte, told everyone of Charlotte's first voyage on the *Mount Hope* at six months of age. The boat had staterooms for families, if they wished to reserve one, which the Rubins did. The trip to Newport was smooth and uneventful. However, the remainder of the passage was rough; the ship rocked constantly. Everyone became terribly seasick, except for Charlotte, who lay in her carriage. She enjoyed the rocking so much, she slept through the whole storm.²³

Ice cream could be purchased only at the City Drug Store. When the store was forced to close, the cool treats were brought to the Island on the boat, packed in dry ice.

The Movie House changed its bill frequently. Doris Rosenfield remembered the silent movies accompanied by a pianist. On rainy days one had to bring an umbrella because of all the holes in the roof.²⁴ Yvonne Dressler recalled the leaks and also the dogs that would come in to the building and walk on stage in front of the screen. In addition to the movies, the Island also had a bowling alley.²⁵

The hotels all had uniformed bellhops; Charlotte Goldberg described the gold braid that decorated their outfits. Every two or three weeks, they doffed their finery for baseball gear. Held on the large field in back of the Spring House, the baseball games between the hotel teams were a major event of the season. Everyone came out to cheer for their favorite team.

Every hotel had a ballroom and orchestra, and the young teens loved to go there and watch. Mrs. Goldberg remembered Dr. Walter Nelson, then a student, as the piano player with the group at the Spring House.²⁶

Also working on the Island during the 1930s, Doris Rosenfield recalled, were the Stein brothers, Sam and Hy. They were employed in the laundry of the Ocean View Hotel. (The late Samuel Stein became a lawyer in Providence, his brother, a surgeon in New York.)²⁷

Myrna Altman and Charlotte Goldberg recalled vacationing on Block Island

during World War II. Those years brought blackouts and Coast Guardsmen patrolling the cliffs to keep watch for German submarines. Mrs. Altman stated, "We young girls had a wonderful time. The sailors would come to our house, and my mother would cook for them."

Myrna Marcus Altman remembered Block Island for the good times, the beautiful beach, the fishing early in the morning.²⁸

Pearl Koplan Barad was grateful to Block Island for affording her childhood summers that were carefree and unspoiled.²⁹ For Yvonne Goldstein Dressler, "It was such a wonderful island."³⁰

And to the author of the book *Block Island Scrapbook*, Maisie Rose,

Block Island is an island of dreams, and dreams belong to the future, but I believe in my heart the future of this gem of the ocean is in retaining the past, for there is only one, there never could be another "God's Little Island."³¹

NEWPORT

Newport beckoned day-trippers. A pleasant two-hour boat trip from Providence brought one to lovely beaches and attractions of all kinds. After the opening of the Mount Hope Bridge (1929) a pleasant two-hour ride in an automobile passed through picturesque towns like Barrington, Warren, and Bristol and the soothing scenery of Aquidneck Island to the City-by-the-Sea. Perfect for a day trip or for year-round living, Newport did not attract droves of summer residents before World War II, at least not Jewish families from the Providence-Pawtucket-Central Falls areas. Perhaps it lacked the cachet of Narragansett Pier or the proximity of Barrington or Conanicut. Whatever the reason, it proved difficult for the writers to locate many people who vacationed in Newport for any length of time. Although the interviewers spoke with Newporters who lived there during the years under consideration, only Norman Klein remembered someone from Rhode Island who spent summers there, his relatives the Harrisons. Other permanent Newport residents could not recall being acquainted with or aware of seasonal residents.

Evelyn Siegel Gerstenblatt's family originally vacationed at the Sea View Hotel, probably well before 1920. They also took rooms at a farmhouse near Second Beach for several years before Mr. Siegel decided that the time had come to own their own home. He found a suitable property on Aquidneck Avenue, Middletown, which included a house, a shack in back, and a great deal of land.³² Sylvia Katz Factor recalled that her sister Rebecca Katz (Goldman) visited her friend Evelyn Siegel at the Aquidneck Avenue home in 1927, if not earlier.³³

Dorothy Lipman Barry summered in Middletown starting in 1919. Her father owned property there, which at one point included a beach area later sold to St. George's School.³⁴

Annie and Max Rubin began to summer in Newport with their young family when their daughter Ruth Rubin German was a little girl, about 1920, and for more than twelve years thereafter. At first they rented a place near Memorial Boulevard, then another on Purgatory Road. Finally they moved to an apartment next door to the Sea View Hotel. Mrs. Rubin and her children (Ruth, Irwin, and Burton) spent all summer in Newport, Mr. Rubin coming out on weekends. Mr. Rubin, a cigar dealer in Providence, had a concession on the Block Island boat, on which he sold newspapers, candy, and the usual goods sold at such stands. When old enough, the two boys assisted in the summer enterprise; Mrs. German did not.

Since most of their extended family (the families of David and Louis Rubin), vacationed on Block Island, they had no overnight company, just friends who might come for a day. However, they did have relatives who lived in Newport and enjoyed visiting with them.



On the beach at Newport, summer of 1921. Front row, l. to r., Sophie (Gabilowitz) Cohen, Frances (Cohen) Zurier, Sydney Cohen (three years old), Rose (Cohen) Friedman. Back row, l. to r., Louis Zurier, Abraham Gabilowitz, Rachel Gabilowitz.

Mrs. German recalled that her mother had a very active social life in Newport with her family and friends who were Newport residents. She frequently attended card parties and fund-raising events in private homes and at the Jewish Community Center across the street from Touro Synagogue. In addition, she had friends who lived next door at the Sea View. Mrs. German mentioned particularly the Waldman family from Olneyville and the Rotenbergs from South Providence.

Buying food, particularly kosher food, posed no problems. There were markets not too far away, and Feldman's Kosher Meat Market was located on the first floor of the Sea View.³⁵

The area near the Forty Steps, on the Cliff Walk at the end of Narragansett Avenue, near Bellevue Avenue, was the favorite congregating spot for teen-agers, including Jewish young people. Mrs. German and Mrs. Gerstenblatt spoke of dances held there, and Sylvia Factor remembered her sister Rebecca mentioning them.

Anne Hanson Sherman was ten days old when her parents brought her to their still unfinished home in Middletown in 1946. Her father had begun building houses there at the time. Although designed for year-round dwelling, two of the houses located on Tuckerman Avenue — theirs and one belonging originally to Mr. and Mrs. Albert Kotler — were equipped for summer living. The Hansons moved back to Providence during the three winter months. When Anne started school, they returned each summer to enjoy the beach, the cool breezes, and the abundant social life in Newport. According to Anne Sherman, "We could always tell when the weather was very hot in Providence. Everyone came out for the day."³⁶



NOTES

- ¹ Letter from Alan Marcus to Judith Weiss Cohen, July 10, 1993.
- ² Letter from Harry Arnold Loebenstein to Judith Weiss Cohen, 1993.
- ³ Marcus, *ibid.*
- ⁴ Interview with Myrna Marcus Altman, April 13, 1993.
- ⁵ Marcus, *ibid.*
- ⁶ Loebenstein, *ibid.*
- ⁷ Altman, *ibid.*
- ⁸ Interview with Leo Rosen, July 16, 1979.
- ⁹ Interview with Ruth Formal Wagner, July 27, 1992.
- ¹⁰ Interview with Sigmund Simon, July 27, 1993 by Ruth Formal Wagner.
- ¹¹ Interview with Yvonne Goldstein Dressler, July 22, 1993.
- ¹² Interview with Doris Rubin Rosenfield, June 4, 1993.

- ¹³ Interview with Ruth Abedon Grossman, June 8, 1993.
- ¹⁴ Interview with Pearl Koplan Barad, August 15, 1993.
- ¹⁵ Interview with Robert A. Kotlen, July 30, 1992.
- ¹⁶ Interview with Charlotte Rubin Goldberg, August 10, 1993.
- ¹⁷ Interview with Sylvia Katz Factor, June 2, 1993.
- ¹⁸ Kotlen, *ibid.*
- ¹⁹ Altman, *ibid.*
- ²⁰ Rosenfield, *ibid.*
- ²¹ Dressler, *ibid.*
- ²² Kotlen, *ibid.*
- ²³ Goldberg, *ibid.*
- ²⁴ Rosenfield, *ibid.*
- ²⁵ Dressler, *ibid.*
- ²⁶ Goldberg, *ibid.*
- ²⁷ Rosenfield, *ibid.*
- ²⁸ Altman, *ibid.*
- ²⁹ Barad, *ibid.*
- ³⁰ Dressler, *ibid.*
- ³¹ *Block Island Scrapbook* by Maizie Rose, Pageant Press, Inc., 1957, p. 178.
- ³² Interview with Evelyn Siegel Gerstenblatt, May 28, 1993.
- ³³ Factor, *ibid.*
- ³⁴ Interview with Dorothy Lipman Barry, June 23, 1993.
- ³⁵ Interview with Ruth Rubin German, July 1, 1993.
- ³⁶ Interview with Anne Hanson Sherman, May 13, 1993.

JEWS AT BROWN UNIVERSITY

BY MARTHA MITCHELL

JEWS could be admitted from the very beginning [1764] according to the charter which stated that "Youth of all Religious Denominations shall and may be freely admitted to the Equal Advantages Emoluments & Honors of the College or University and shall Receive a like fair generous & equal Treatment." The subject came up in a letter from Moses Lindo, a Jewish merchant in Charleston, South Carolina, who had subscribed twenty pounds and asked for confirmation that the college would accept Jews. The Corporation, to clear up any doubt of the intention of the charter, voted on September 6, 1770, "That the Children of Jews may be admitted into this Institution and intirely (sic) enjoy the freedom of their own Religion, without any Constraint or Imposition whatever." The Laws of 1783 prescribed that a student might not "deny the being of God, the Existence of Virtue and Vice; or that the Books of the old and new Testament are of Divine authority," adding "Young gentlemen of the Hebrew nation are to be excepted from this Law, in so far as it relates to the New Testament and its authenticity.

Nevertheless, no Jewish student seemed to have entered or even applied for over a century, when Israel Strauss of the class of 1894 became Brown's first known Jewish student. In his first year, Strauss recalled, "I conceived the idea that being a Jew, it was not necessary for me to attend chapel." He felt that he could use the extra time in the morning, as he was commuting from Pawtucket. President Andrews, however, felt that he could excuse him only if he (or his father, a leader in the Jewish community in Rhode Island) had conscientious scruples against attending chapel. As he did not, he continued to attend. President Andrews also gave him advice about his career, pointing out the possibility of his meeting prejudice in the academic world. In his reminiscences of Andrews written in 1935, Strauss wrote:

I entered Brown with the distinct idea of preparing myself for a career in medicine. However I became very much interested in the Biological Department under Professor Bumpus. In my senior year I received a fellowship in biology from the University of Chicago. I could not make up my mind whether to take it or to continue my studying for the medical profession. I went to "Benny" and asked his advice. He told me "Your career in biology will necessitate teaching in universities. Many of the universities are denominational. You, being a Jew, will be handicapped in obtaining a position. If I were you I would study medicine, obtain the degree, and if after that you still felt inclined to become a biologist, you might undertake it. You would have the degree of doctor of medicine to fall back upon if you found it necessary."

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Rhode Island Jewish Historical Notes, Vol. 11, No. 3, November, 1993

This advice led to my entering the profession of medicine and remaining in it. I have always remembered it because it struck me then, and I still think it holds good today as being extremely sound and wise advice.

Graduating at the same time as Strauss was Jacob Hayman, who came from Russia and entered Brown as a senior in 1893 after first studying at the University of Vermont. He graduated with a Civil Engineer degree and was able, with the intercession of President Andrews, to continue his studies at Columbia. The Jewish enrollment increased after the turn of the century. Many of the Jewish students came from the Providence area. Commuting every day and spending little time on the campus except for classes, they were called "carpet baggers" for the satchels they brought with them, and were not readily received into the social life of the college, although they excelled academically. Barred from the existing fraternities, they began to form their own societies. The first of these, the Menorah Society, was dedicated on January 6, 1915, in the Brown Union. The society originated at Harvard in 1906 with sixteen members. The purpose of the society was the study of Jewish culture, and membership was open to all members of the universities. When Brown's society was started, there were societies in 35 colleges with a membership of 2500. The Women's College had a Menorah Society in 1919. In November 1927 a conference of Eastern and Northeastern Menorah Societies was held at Brown. The Menorah Society disappeared about 1932.

In 1916 fifteen students formed a chapter of Phi Epsilon Pi, which was allowed to exist without being recognized as a fraternity and was disbanded in 1919. About 1918 several students formed a small social group which they called the B.G.S. Brown students could also join a local organization of Jewish young men, called "The Lambs." This club, which met at Temple Beth-El, had in 1921 a membership of 75, of whom twenty were Brown students. During the academic year 1918-19 there was established a fraternity named Alpha Sigma Omicron, which met weekly and held initiations and dances, but was not recognized by, nor in fact known to the University administration. During the secret existence of Alpha Sigma Omicron on campus, an annual request for permission to have a fraternity for Jewish students was presented to the administration and denied. On January 1, 1923, at a banquet at the Town House in New York City, a group of Jewish alumni of Brown living in Boston, Providence, and New York formed a fraternal organization, also Alpha Sigma Omicron, the purpose of which was to maintain the interest of its members in the activities of the University and to help further its interests. This new alumni organization was not a secret, and its beginning was duly noted in the *Brown Alumni Monthly*. In 1928 a movement to establish a Jewish fraternity was noted in the Dean Otis E. Randall's report for that year, "we do not want at Brown any fraternity organized on the basis of race or religion ... Just at this time we are exercising the greatest care in the selection of our students. We must have a free

hand in carrying out the liberal policies of the University, and therefore must not be handicapped by the dominating influence of a large group of men representing any race, sect, or religion."

During the Christmas vacation in 1928 nine students went to New York, without informing the administration, and were secretly initiated into the national fraternity Pi Lambda Phi, a nonsectarian fraternity with primarily Jewish members, at the New York University chapter house.

When news of the new fraternity chapter reached Dean Randall, he informed the students that they could not be members of the fraternity and members of Brown University at the same time. The new members of Pi Lambda Phi accordingly dissolved their local chapter and retained their membership in the national fraternity. The *New York Times*, reporting on the incident on April 30, 1929, noted "The resignations are said to have followed a conference held recently between officials of the University and counsel for the Jewish Fraternity, including Arthur Garfield Hays of New York, at which the University was threatened with prosecution if it persisted in its opposition to the formation of a Jewish Fraternity at Brown." The next day the *Times* followed up with a statement by the national headquarters of Pi Lambda Phi that the incident was considered closed. In May the Brown Corporation adopted new resolutions concerning the formation of student organizations, which stated, "it is not the policy of the University to forbid the formation of a group, having neither racial nor sectarian restrictions, solely on the ground that the membership of such a group is of one race or faith," and Pi Lambda Phi was allowed its chapter at Brown. An application for a charter for the Lambda Psi Club, a social club to which Jewish students would be admitted, submitted on March 1, 1929, was deferred while the matter of Pi Lambda Phi was under consideration. About a week later the Tower Club, a similar organization, was granted a charter. The Lambda Psi Club's constitution, which declared the organization to be nonsectarian, was thought to be too similar to that of a fraternity. The Lambda Psi Club was, however, allowed to function as an unofficial club.

A new Tower Club was formed in 1937 by 25 Jewish students who met in Faunce House for the purpose of forming a new fraternal organization. The striking of the clock in Carrie Tower at eight o'clock during their meeting suggested the name for the club (and the unofficial motto, "In Touro Speramus"). Apparently unknown to the members was the fact that an earlier organization of the same name had already briefly existed. The Club perpetuated itself in the manner of a fraternity by invitation of new members, and although the founding members were Jewish, welcomed members regardless of religious affiliation. The club occupied rooms on Thayer Street, and was noted for its highly successful social activities and the high academic record of its members. It was dissolved in 1969.

The Hillel Foundation of Brown University was established in 1947 after a conference between Dr. Abram L. Sachar, National Hillel Director, and the administration of the University. Dr. Sachar asked Rabbi Nathan N. Rosen, who had recently returned from service as a chaplain in the Pacific, to be the first director of the Brown Chapter, the 178th chapter of the organization which had been started by Rabbi Benjamin Frankl at the college at Champaign-Urbana, Illinois to provide Jewish students with a knowledge of their heritage. The first president of the Brown chapter was Melvin Feldman, 1945. Study groups, religious activities and social functions became part of the Hillel program. A newsletter, *Hillel on the Hill*, began publication in October 1947. The first issue of a yearbook, *The Hillel Scroll*, was published in 1953.

In October 1963 the Samuel Rapaporte, Jr. Hillel House was opened at 80 Brown Street and named for a Providence benefactor. It occupies the former Froebel Hall at 112 Angell Street. The chalet-style building, designed by Stone and Carpenter and built in 1878, was first used by Mrs. Caroline Alden, who opened a school for training kindergarten teachers in the Froebel method.

In 1971, when Jewish students accounted for twenty-five percent of the enrollment, Brown appointed the first university-sponsored Jewish chaplain in the Ivy League. The appointment of Richard A. Marker as associate chaplain of the University and associate Hillel director was financed by Brown, National Hillel, and the Jewish Federation of Rhode Island. About 1973 a Jewish women's prayer group was formed at Brown and conducted a women's service at Hillel every Saturday. The Jewish Student Union of Hillel is the present umbrella organization for Jewish groups on campus.



FIRST JEWISH STUDENTS AT BROWN UNIVERSITY

BY SEEBERT J. GOLDOWSKY, M. D.

Jews contributed generously to the establishment of Brown University, which was chartered in 1764. Jacob Rod Rivera and Aaron Lopez of Newport donated 10,000 board feet of lumber for the construction of the first building of Rhode Island College (subsequently named Brown University). The building, initially called the College Edifice, became University Hall. Jacob Rod Rivera also contributed to the construction of the First Baptist Meeting House in Providence, closely associated with Brown University, established not only for worship, but "to hold commencement in." The home of Abraham Rodrigues Rivera on Parade Street in Newport, now Washington Square, was the site of meetings at which Brown University was organized.

Contributions also came from Moses Lindo, Michael Lazarus, and Israel Joseph, prosperous merchants of Charleston, South Carolina. Lindo indicated that he would be interested in giving more substantial support to the college if he could be assured of its liberal intentions respecting the enrollment of Jewish students.^{1,2,3} It may be significant that no additional offering ever materialized. (See "Jews at Brown University," above, p. 292.)

It has been stated that the Lopez boys, Samuel and Jacob, probably nephews of Aaron, attended Brown University. They, in fact, attended the public school on Meeting Street in Providence, now the headquarters of the Providence Preservation Society, but never Brown University.^{4,5}

Henry M. Wriston, President of Brown University, speaking on August 22, 1954 in Newport on the occasion of the American Jewish Tercentenary, stated:⁶

This Commonwealth [Rhode Island] should be proud that when Jews came to Newport in 1658, they were not subject to the hazards — political, social, and economic — to which long years had accustomed them elsewhere ... Nearly every other colony had some discriminatory legislation. Elsewhere Jews suffered educational disadvantages. I do not know whether Brown was the first institution of higher education to open its doors without prejudice, but only six years after our Charter was granted [i.e. in 1770] its governing Corporation voted "that the Children of Jews may be admitted into this Institution and entirely enjoy the freedom of their own religion without any Constraint or Imposition whatever." At that time in the world's history that was an extraordinary note. Significantly, the question was not raised in Rhode Island where such an answer might have been anticipated; the inquiry came from South Carolina, where an important Jewish group had no such educational opportunity.

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The inquiry mentioned by Wriston was undoubtedly that of Lindo. The reason why Lindo was not forthcoming after this seemingly generous resolution is conjectural.

On an earlier occasion, the dedication on September 18, 1927 in Providence of the then new Temple Emanu-El on Taft Avenue, William Herbert Perry Faunce, then President of Brown University, spoke as follows:⁷

I count it a high honor and pleasure to take some little part in the dedication of this notable and beautiful structure and that for several reasons. In the first place, you have erected your building on land adjacent to the land held by Brown University — you have become our neighbor. It is written, "Thou shall love they neighbor," and I am glad to express today the friendly attitude toward our neighbor. [Brown University Stadium, just across the street, had opened in 1925].

There is much unintended irony in those remarks. Almost at the very time as his noble words were spoken, Faunce, with the cooperation of Dean Otis Randall, was blocking the formation of a Jewish fraternity at Brown, while none of the existing fraternities would accept Jews. Dean Randall told a group of Jewish students who were attempting to organize a Jewish fraternity that, if they didn't disband, he would take drastic action. When they tried to reason with him, he remarked; "That is just like a Jew trying to bargain with me." The scandal was widely reported in the national press with articles in the *Boston Globe*, *The Providence Journal*, and *The New York Times*.⁸ It seems odd at this distance that Rabbi Israel M. Goldman in recalling Faunce's noble words at the Dedication could write: "The memorable and lofty address by William Herbert Perry Faunce, the eloquent and respected President of Brown University ..."⁹

Despite the concepts of Roger Williams, the inquiry of Moses Lindo, the generous resolution of the Brown Corporation in 1770, and the eloquent words of Presidents Wriston and Faunce, it is significant that no Jew was admitted to Brown until 1890, one hundred and twenty years after the notable action of the Brown Corporation. David C. Adelman related this fact in an early issue of the *Rhode Island Jewish Historical Notes*.¹⁰ Searches by Martha Mitchell, Archivist of Brown University, this writer, and others have failed to discover any earlier candidates.

The two pioneers were Jacob Hayman and Israel Strauss, both of the Brown class of '94.

JACOB HAYMAN¹¹

Jacob Hayman was born in Libau in the Latvian province of Russia on August 13, 1868, the son of Lewis and Lena Hayman. After immigration to the United States, he attended the public schools of New York City. There is little known about his

youth in New York. In the fall of 1890 he matriculated in the Engineering Department of the State University of Vermont (now the University of Vermont). There is no information of consequence in his University of Vermont alumni file.

In 1893 he transferred to the Engineering Department at Brown University in the class of '94. His career at Brown is essentially undocumented as he is absent, for reasons unknown, from the class of '94 Yearbook. He graduated with the degree of C.E. (Civil Engineer).

After graduation, he returned to New York and entered the School of Mines at Columbia College as a graduate student. The panic of 1893, which was to last four years, did not smooth his way. He eventually obtained employment with the City of New York.

Harry Lyman Koopman had recently in 1892 come to Brown as university Librarian. Among his duties was editing and keeping timely the Brown Catalogue. In that capacity, he had corresponded with young Hayman. Hayman's interesting responses appear to have been beyond the necessary and suggest a more than casual friendship between the two:

New York
Feb. 10, '95

Mr. Koopman
Dear Sir:

Since I last wrote to you [the previous letter has not surfaced] my situation has greatly improved. For several months I worked hard at R.H. Macy Co. by which I earned a living. After having convinced myself that there was no chance for me to secure work either in the line of Engineering or history, I made up my mind to further my studies at Columbia College. I had no means to begin with, but a professor of Columbia college [sic, lower case] to whom Dr. Andrews recommended me, arranged for me in regard to tuition and I immediately started to attend college and worked in the store but half days afternoons, while in the forenoons I went to college. [Elisha Benjamin Andrews was president of Brown University from 1889 to 1898.]

I struggled in that way for some time until a member of that firm [i.e. R.H. Macy Co.], who is a friend of mine, arranged it so that I could devote all my time to my studies. I take at the college three subjects: Mathematics, Engineering, especially Bridge work, and Physics. I live up-town and have a suitable room to study.

Respectfully yours,
Jacob Hayman
c/o Dr. Martus

. . .

New York
March 24/96

Mr. Koopman
Dear Sir:

I am in receipt of your letter of the 23rd. I must confess that I am guilty of negligence this time in not informing you of the change in my circumstances. But it is also true that I did not consider my city job a great turn in my career as I would have rather preferred [sic] to finish my studies at Columbia College and then go to work and consequently did not care much about it to let you know of the fact.

My position is in the Street Cleaning Department as Draughtsman. My salary was at the beginning \$60. doll. per month now \$66 per month. I started to work last October 15, '95. I was then quite busy but now there is little to do. It is not a place where I can advance myself in Engineering, but it is a good waiting job for means, while I am looking for something better.

I would have been able to save a few dollars and pay a little [to] my creditors, but unfortunately I have been ill for the last few months and had to pay Dr. bills for a long time.

I am very sorry that I had to give up my studies for the present, but I hope that I will, in case I got a better position, be able to do some college work even while attending to my professional duties.

Last fall I taught Eve. School for two weeks, but as there was not the required number of scholars, the Board of Education had to suspend the class. I was promised a class when Eve. School reopens next fall.

My address is 58 E. 78th St. Whenever I change my residence, I always change my address at the Post-office, and there is no fear of mail not reaching me.

Very sincerely yours,
Jacob Hayman

P.S. In the S.C.D. [Street Cleaning Department] they are not allowed to appoint draughtsman, but I had to be appointed as mechanic and detailed as draughtsman. There are three Engineers including myself, one of whom is in charge of the work.

. . .

Bath-Beach, L.I.
July 26/96

Mr. Koopman
Dear Sir:

I am now living at Bath-Beach, a Summer resort near New-York. As it is near the water, I bathe whenever practicable before I go to the city. I am not feeling very well, but hope the bathing will do me much good. My cottage is only about 50 feet from the water, and [I] enjoy the sea breeze. As I have to report in the office by 9 A.M. I have no difficulty in reaching New-York every morning in time, as it takes but an hour and a half from

home to New York. [The New York subways were opened in 1904.]

In September I will be granted a vacation of one or two weeks. I intend to take my vacation from Sep. 10th as I want to stay here in Bath-Beach as long as bathing is practicable. I have not decided yet where I will go to spend my vacation, but I shall try to be in Providence for a few days. In case you happen to be away for the month of September you will greatly favor me by informing me of that as I am anxious to meet you in Providence or elsewhere to talk over important matters affecting my career.

I recently passed, successfully, the Civil Service Examination for Transit-man, held in this city, and am on the eligible list. The position of Transit-man pays \$1500 hundred dollars a year and is a permanent position, but sorry to say that to get an appointment one must have political influence to back him and this I doubt whether I can achieve. If I can get the necessary influence to secure my appointment, I shall withdraw my application for Transit man, and try the Public Construction which will be held on August 5th.

With regards,

Very sincerely yours,
Jacob Hayman
Stable "A" 17th St. and Ave "C"
Dept. Street Cleaning, Draughting
Room, New-York City

There was a lapse of three-and-a-half years before the next letter appears in his file:

Mr. H. L. Koopman

Denver, Colo.
Jan. 16, 1900

Dear Sir:

I am on my way to New Mexico and Arizona, stopping in Denver for a while to ascertain what my opportunities would be in Colo. should I decide to go [to] teach mathematics and remain in Colo. for a year or two, also what chances there were for me in Civil or Mining Eng.

I could not get away from New-York before Jan. 3rd and thought that I would be able to return to New-York by the month of May or June, but I am much afraid that I may have to stay in the West much longer, for after making such a sacrifice to improve my health, I don't want to return to New-York before I feel perfectly well and able to do hard mental work and not be bothered any more. It seems to me that it would not be very difficult to obtain work in the line of tutoring and you will thus not be surprised to receive a letter of inquiry concerning me from Fisk's Teachers Agency where I registered, and which I hope you will answer them.

Living is high in the West, but I may succeed in obtaining field work for the months of June, July, and August, with some Eng. Company and thus be able to stay here till next fall whether I remain West to teach or not. One thing strikes me peculiar that the Western people do not like people from

the East very much and one has [sic] better not say that he is from New-York.

Trusting you and your family are enjoying good health, I remain,
 Very Truly yours,
 Jacob Hayman
 2011 Clarkson St.

One wonders whether his observation about Westerners' distaste for Easterners may not really signify Eastern Jews, and more especially Jews from New York, a prejudice observed by this writer even as late as World War II.

While the words *Tuberculosis* or *Consumption* do not appear in these letters, it is clear that his prolonged "not feeling very well," his sojourn at Bath Beach, and his trip to Denver "to improve my health" do indeed reveal that he was a victim of tuberculosis, not uncommon at that time in young persons. The tubercle bacillus appearing in sputum had been described by Robert Koch in 1882, but Roentgen's X-Ray, still a novelty, had been discovered only recently (1895). It was probably not yet available for diagnostic chest examination. However, physical examination of the chest was sophisticated, and the characteristic signs of tuberculosis were well known. Whether he was properly diagnosed we do not know, but apparently he was aware of his illness. As antibiotics were a half century in the future, treatment consisted mainly of rest, nourishing diet, and fresh air, especially in mountain retreats (such as Saranac and Denver). After a lapse of two years, he was back in New York, apparently having surmounted his encounter with the White Plague, even while remaining active:

Brooklyn
 Dec 31-02

Mr. L.H. Koopman

Dear Sir:

I am at last settled in Brooklyn about 20 minutes walk from my office at the City-Hall. I am also glad of the change because it gives me a chance to drop the Tamany [sic] Sharks, for knowing that I was employed by the city, they would often bother me about contributions to their treasury. Here in Brooklyn, the employees are not subject to political persecution as in the other boroughs.

My address is 45 St. Marks Ave. c/o Hefferman. Wishing you and your family a very happy New Year, I am,

Sincerely yours,
 Jacob Hayman

While living in Brooklyn he worked for the water supply board. There is a hiatus in his graduation records until July 3, 1913, when the first of several report forms appears. It provided material for the 1914 Edition of the Brown University Historical Catalogue on the occasion of the sesquicentennial anniversary of the

University. He gives his home address as 1521 Nassau Street. He lists his occupation as "Civil Engineer" and his marital status as single. He reports that he has held positions "in different departments of New York City in an engineering capacity, since 1906 with Rapid Transit" and with the "new public service commission in the Dept. of Design." He adds the following:

After graduation [from] Brown [I] attended the School of Mines, Columbia College as a post graduate. Started to work for the City in Oct. 1895. During the year 1900 [I] worked on Railroad Construction in Colorado and Utah. In 1901 [I] reentered the City's service and at the same time took lectures at Columbia University in Philosophy and Social Economy as well as Sociology and in [June] 1906 graduated [from] the School of Philosophy with the degree of *Master of Arts*.

On November 1928 he reported from 150 Nassau Street that he had retired on a pension from his civil service position after having served for 23 years mostly in Engineering departments. He remained a "Bachelor." He gave his present occupations as "Consulting Engineer" and "also realty financing." He was a member of the Civil Service Reform Association.

Reporting on October 30, 1933 for the 1934 Brown University Historical Catalogue, he noted that of the twenty-three years he worked in general engineering departments of New York City he served for fifteen years on the Public Service Commission. Regarding undergraduate activities, he wrote: "None, had to work and study and no time was left for clubs." He was now living at 219 America Street, Orlando, Florida (1933). He writes that "for a number of years [I] was [a] member [of the] National Economics League, [the] Museum Club of New York, [the] Brown Club of New York, and [am] still a member of [the] Civil Service Reform Association and also of [the] American Literary Association of Wauwatosa, Wisconsin." He had been listed in the International Blue Book of 1926.

From Orlando, Florida, he moved to Miami, back to Orlando, and then to West Palm Beach (1936). While in West Palm Beach, he summered in Asheville, North Carolina. In 1937 he moved to Hollywood, California. He lived at various addresses in Hollywood until his death on February 5, 1944, in his 76th year and just short of his 50th reunion. He never married. In his obituary in the Brown University Archives, it is stated that "he contributed articles to various magazines on his native country."^{12,13}

ISRAEL STRAUSS

Israel Strauss, the other of the two pioneer Jewish students at Brown University, became one of its more distinguished alumni. Strauss was born in Pawtucket, Rhode Island on June 23, 1875, the son of Alexander and Hannah (Falk) Strauss. Alexander Strauss came to America from Koblenz, East Rhine Province, (which later became

part of Germany) in the 1850s, as part of the German-Jewish immigration. He settled in Pawtucket, where he became a merchant. As Alexander Strauss & Co., he conducted a clothing store on Main Street.

Israel attended public schools in Pawtucket and graduated from Pawtucket High School in 1890. He entered Brown University in the fall of that year, perhaps unaware that he was breaking new ground. He was, in fact, the first Jewish student ever to enter Brown, since Hayman, as noted above, did not enter until 1893. He lived at home, and in the Pawtucket City Directory of 1894 he was listed as student, "boarding" at his parents' home address. In modern parlance, he was a commuter, or "carpet-bagger," as street-car commuters were disdainfully called even in this writer's student days at Brown. He was a good student and faithfully attended required daily Chapel services, although, as a Jew, he had misgivings about doing so.

During these days, Alexander Strauss was prominent in the Rhode Island community and in local Jewish affairs.¹⁴ He was president of the Congregation of the Sons of Israel and David (later Temple Beth-El) from 1879 to 1885 and active in Masonic and military affairs. His stature as a citizen was well recognized. In twenty-seven years of service in Company A, First Battalion, Rhode Island Guard, he rose from the rank of private to major. His photograph from the Temple Beth-El archives, showing him in full military uniform with spiked helmet, boots, and sword, astride a sleek dark mount, is on the front cover of an early issue of the *Rhode Island Jewish Historical Notes*.¹⁵

Israel graduated from Brown University with the Class of '94 with an A.B. degree, having concentrated in biology. He was elected to Phi Beta Kappa. He was thought well enough of to be chosen to deliver the Commencement Address to Undergraduates. (See Appendix A, below.) This was, so far as the records show, his only extracurricular activity.

In the Brown Catalogue of the period, he was described with this cryptic quotation, "The mind of mortals is perverseness strong." Many years later, in 1935, he wrote to Professor William Hastings, head of the English department, describing some of his experiences as a student. (See Appendix B.)

In the fall of 1894 he entered the College of Physicians and Surgeons of Columbia University. He graduated in 1898 with A.M. and M.D. degrees. He served an internship at New York's Mount Sinai Hospital from 1898 to 1900, and during 1901 and 1902 did advanced study in Vienna, Austria in neurology and psychiatry, when that city was at the height of its glory as a medical center and where Freud was then developing his ground-breaking theories. From 1902 on for the rest of his career, he practiced neuropsychiatry in New York City. On March 11, 1902, he married the former Hilda Newborg, the daughter of David Newborg, a New York merchant.

In his long and distinguished career, he served many institutions in various capacities. In 1902 and 1903 he was instructor in neurology at the New York Polyclinic Hospital and instructor in histology at Cornell University Medical College. He was promoted to assistant professor of neuroanatomy at Cornell and introduced a course in embryology. From 1923 to 1938 he served as a neurologist on the staff of Mount Sinai Hospital, rising from the rank of adjunct to attending neurologist (equivalent to chief of the department). From 1938 to his death, he was consulting neurologist at the hospital. He was also appointed attending neurologist at Brooklyn Jewish and Montefiore Hospitals. In addition, he was consultant neuropsychiatrist at Morrisania (N.Y.C.) and Maimonides (Brooklyn) Hospitals. At Beth Israel Hospital (N.Y.C.) he organized its first department of pathology. Early on he was adjunct attending neurologist at the New York City Almshouse on Blackwell's Island.

In 1917 he formulated the concept of a hospital for the curable mentally ill for the Jewish community. The Committee for Mental Health among Jews, later the Mental Health Society, was organized, and he served as president until his death. It first organized mental health clinics at Lebanon and Beth Israel Hospitals (N.Y.C.). In 1927 it opened Hillside Hospital at Hastings-on-Hudson and the following year began psychotherapeutic programs for selected patients. In 1930 group therapy was introduced and later insulin shock, metrazol shock, and electric shock therapies. It remained at the cutting edge of psychiatric treatment.

In 1941, the Hospital moved to new larger quarters in Glen Oaks, Queens County, Long Island. Over the years, many buildings and facilities were added, increasing its capacity from an initial forty beds to two hundred. Strauss was president of the Hospital until his death. In 1954 an Israel Strauss pavilion was completed for the treatment of disturbed adolescent girls. The organization's name was changed to the Society for Hillside Hospital.

The hospital became affiliated with Adelphi College of Garden City, Long Island, as an important training center for clinical psychologists, nurses, and social workers and as a research center in psychiatry and related disciplines. Dr. Strauss published in medical journals papers on neurological subjects too numerous to mention — seventeen alone in the ten-year period of 1913 to 1923. Doctor Strauss passed away on April 14, 1955, in his eighty-second year. He was survived by his wife, Hilda, his daughter, Ruth (Mrs. Sylvan Hauer), two grandchildren, and a sister, Mrs. Milton Simon of Providence.

He was a member of many organizations and served in many capacities. At the end of World War I, in 1919, he was engaged as a contract surgeon with the United States Army Medical Corps in the neuropsychiatric service at Fort Sam Houston, Texas. He was a member of the American Medical Association, the New York

Academy of Medicine, the American Psychiatric Association, The American Neurological Association (President in 1944), the Association for Research in Nervous and Mental Diseases (President 1931), the Eastern Medical Society (President), the Harvey Society, and the Society for Clinical Psychiatry. He was chairman for several years of a Special Committee on Medical Jurisprudence of the New York Academy of Medicine and also a member of the Board of Examiners for the qualification of psychiatrists in New York State to determine their qualification for medico-legal work.

From 1942 to 1955 he was president of the Dazian Foundation for Medical Research of New York. He was an active member of the Brown Club of New York. This writer, when a surgical resident at Mount Sinai Hospital in 1935, remembers Strauss well as an impressive trim-bearded scholarly-appearing "attending," but he was totally unaware that Strauss was a native of Rhode Island and a Brown graduate.

APPENDIX A^{16,17}

The address to Undergraduates, was, according to *The Providence Journal*, assigned each year, "to that member of the graduating class who is supposed to be able to crack jokes at the expense of everybody in general and nobody in particular and set off the graduating class in the best possible light." It was delivered by Israel Strauss, class of '94:

"They have tied me to a stake; I cannot fly. But bear-like I must fight my course." Yes, bear^(a)-like, on all fours. From Freshman to Seniors I must crawl. No lofty, soul inspiring heights for me to climb; no ambitious theme to which I may aspire; my fellows whom you have just heard have taken all the inspiration, all the ambition, and have left me nothing but earthly subjects, of not much account in themselves, to be sure, and yet to be made much of.

I know that on an occasion like the present a man is expected to pour invective against everything and everybody; your friends, no less than your enemies. But the speaker personally wishes to survive until he receives that precious piece of sheepskin which is made in a paper factory at the cost of \$8 to the consumer, and so all he engages to do this afternoon is to give some advice to those who stand, or at present sit, in evident need of it. Remember, however, that advice is always dangerously explosive and sometimes has a faculty of hitting a tender spot. Therefore, in case you are wounded, instead of using Davis'^(b) Pain Killer (or Poland's^(c) Spring Water) bear in mind that "good advice is one of those injuries which a good man ought, if possible, to forgive, but at all events to forget at once."

^(a) The Brown Bear is the popular symbol of Brown University.

^(b) Felix Bertrand Davis was instructor in Fencing.

^(c) William Carey Poland was instructor and later professor of Latin and Greek and curator of the museum of classical archeology.

But whom do I see clustered around me, with anxious eyes and gaping mouths eagerly waiting for whatever is to come in their way as long as it's not a subscription paper for athletics. If I am not mistaken they are what all people call Freshmen, whose pale, sunken features and lank bodies show only too plainly the result of a year's experience at the Refectory.

How glorious to behold the Freshmen of youth! Just arrived from verdant hills and meadow, rustic in raiment and in mien, rushing across Exchange Place^(d) in terrible anxiety for his like, with mother's warning "to look out you're not run over" — by the policeman — thundering in his ears; inquiring his way to Brown's college and at last when he has reached this climax of the city of Providence wearily seeking the Steward^(e) and obtaining permission to go to bed; such is the Freshman just come to town. You pity the proverbial greenness of his class, and at the same moment you marvel at the change that will come over him after he has been kneaded by the students, roasted, and turned by the Faculty to a handsome Brown. Former speakers used to dwell considerably upon the greenness of Freshmen, but you of '97 need have no fear of me in this respect for your greenness is too apparent. It is as manifest as the green cheese of which the moon is made. And, besides, they teach in Rhetoric that a speaker should leave some things to the unaided perception of his hearers, and methinks, nothing is so evident and easy of comprehension by even such an audience as mine, as the color, physical and mental, of the Freshmen.

Just think of some members of this idiosyncratic body having the audacity, or to put it mildly, the face, to show the Faculty the way out of chapel after the services were over. The Faculty take precedence of them? No never in the course of human events! Perhaps if they had led the Faculty out before the services some of them might not have thought it so bad after all. Another offence of yours was the custom you had of making night hideous by yelling on the middle campus, until one might have thought that the whole of Coxey's army or the crowd at the Pennsylvania ball game had come up from the lower world. You continued your playful frolics until you were reminded in an *ethical* way that even a donkey could make a louder noise than any or all of you, and "in the long run" could beat you. Then you wisely gave up the race, but from lack of this pulmonary exercise you lost the football game and had to bite the dust with the ground covered with snow a foot deep. How much dust you ate, it would be hard to tell, but this I do know that later it was lucky for you that some one came along *And-drew*^(f) away that cane.

You seem to be like "spirits walking to and fro above the earth, seeking whom you might devour," and according to the infallible and up-to-date *Herald*,^(g) next to frankforts, the *signs* of the times are your victims. Yet our

^(d) Exchange Place in downtown Providence is now Kennedy Plaza.

^(e) Possibly Morton Collins, class of 1894, who later was an instructor in German.

^(f) Elisha Benjamin Andrews, president of Brown University.

^(g) *Brown Daily Herald*, student daily newspaper.

beloved neighbors somehow or other do not appreciate your efforts to abate nuisances, and think you need help in the shape of policemen. You will soon learn of these evils of municipalities when to begin to tamper with sociology, and yet when you are immersed in that subject, beware of thinking that when you have hold of a book on Penology you have a *grasp* of it. Knowledge of social science is elusive and lies hidden in secret corners, but not on reference shelves, especially before examinations.

Gentlemen, there is an evil practiced in college to which students, and especially Freshmen are very much addicted. I refer to the insipid habit of rejoicing over a cut.^(b) Freshmen, you must not rejoice. You must be stoics. A cut is too costly. Why, according to an expert mathematician of the Brunonian, a cut costs 15 cents, which means that all a lecture of an hour and often more is equal to the price of a good cigar. This of course does not mean that a lecture is like so much smoke, though oftentimes they are a trifle hazy.

Again, gentlemen, have a great love and respect for the truth, and so do not write your parents that an M. on your reports stands for marvelous, even though it is for the best interest of the social body.

Freshmen, I'm told you're ambitious, so was Caesar, and there is some *hope*^(c) for you — after Rhode Island has its share. You have among your numbers one who like his ancestors aspires to be a senior, worthy ambition. But I would advise him or any other man not to depend too much on *heredity* for his learning.

“Learning by study must be won;
'Twas ne'er entailed from son to son.”

Now, before I take leave of you, for I notice with the Sophomores here patience has ceased to be a virtue, let me recall to your mind that during last winter it became fashionable for our lady friends to have as a pet and amusement a so-called chameleon which had the power of changing its color. Let us then express the hope that before you of '97 leave this sacred place, you, like the chameleon, will have changed your color from *green*^(d) to Brown.

A little while ago I noticed a goodly number of Sophs and Juniors in the procession to this direful place, but as I look around me I find that most of them having smelt powder in the air have disappeared and are now to be seen *edging the skirts*^(e) of my audience. Well, they have had past experience, and know that “discretion is the better part of valor.” But of those of you who were so indiscreet as to remain, I may ask why you deem yourselves worthy of mention today? It will not do to say that speaking of you is saying something about nothing, for then I should have nothing to

^(b) A “cut” is absence from a class.

^(c) Probably Hope College (a dormitory) or possibly John Hope, Class of 1894, a Black, who became president of Morehouse College and later Atlanta University.

^(d) John Francis Greene, instructor in Greek and Latin.

^(e) The Women's College in Brown University had recently been organized. The first women students, two in number, were in the class of 1894.

say. Doubtless you expect to have your victories recounted and your heroic deeds recited for the benefit of posterity. But, no! Homer is dead, and your conceit is already far beyond a tape line. Ask one of your number what he is, and, swelling like a puff-adder, he answers proudly: "I am what I am." That is to say, an indefinite quantity.

Awhile ago they were Freshmen, uncouth, rude, raw Freshmen, who went to bed at 7 and rose with the dawn. But now being older and thinking age gives license, you stay out late o' nights and rise not with the dawn of the sun with the dong of the chapel bell. Why are you so dignified, so wise looking? Is it because you feel the result of a years training under the faculty. You have not yet reached even the *Brink*⁽¹⁾ of knowledge and what is more you do not know how to keep quiet for you are constantly striking your head against some professor and exclaiming "It is here and will out" while the professor sighing and condoling the afflicted one by saying he can't wait till it's out, calls out "next" and so on until he has *shaved* the class down to the *bare* three or four, and yet you are worthy of some praise in that profiting by the experience of others and inspired by the example of a *Man-att*⁽²⁾ the head of the department you exercised the Greek freedom of thought in having no more to do with Greek after your freshman year.

If my eyes have not deceived me you are striving to become Napoleons but you have not yet even learned what war is, for not long ago you tried to vanquish the whole United States army with no other ammunition than snow balls. The next time, gentlemen, use sterner stuff and fire to kill. Another lesson in military science which you must learn is that a body of troops need solid ground for maneuvering so that when in the future you are drilling on the ball field you had better beware of running and getting swamped in a *Marsh*.⁽³⁾

Sophomores, in parting let me give you a word of advice, namely, that now is the time to begin making your college career a success. How? by grinding?⁽⁴⁾ No, they do grinding in a shop on Point street bridge⁽⁵⁾ or in the German Seminar. No, I would not for the world and a seat in Congress urge any over-exertion of what little mentality you posses. But by learning how to gauge the professor and ascertaining by zealous study in mechanics how great a strain his ambulatory appendage will stand, your progress is assured. Heed not the professor gauging you. Only be sure you do your share in the noble work and always have before you in golden letters that beautiful rule of the 19th century, "Do others before they do you."

One day while searching for missing links my mind was perplexed in

⁽¹⁾ Clark Mills Brink was instructor in rhetorical oratory.

⁽²⁾ James Irving Manatt was professor of Greek Literature and History.

⁽³⁾ No marsh relevant to Brown University at that time can be identified. Military training was initiated at the University in 1892. Martha Mitchell, Brown archivist, points out that the Lower Campus was a marsh.

⁽⁴⁾ "Grinding," long a term for studying excessively.

⁽⁵⁾ Near the Point Street Bridge were the New England Butt Company and Davol Rubber Company.

trying to find a place for the Junior class. I was aware that men in their position are just emerging from the tadpole state and are beginning to appreciate the fact that the Sophomore conception of man as the centre of the universe had yielded to the theory of Copernicus and yet all this did not explain the apathy, desuetude, don't-care-a-continental feeling and general nothingness of the class of '95. To solve this problem of mere material humanity, I undertook, or rather, was taken in by the study of social science, which has to do with a body, or a structure or an organism — just which, those in charge of the course have not yet decided. Well, I found a solution to my sphinx, for sociologists are agreed — something to be noted — that men, reared in the city are usually, often, frequently, sometimes or generally — notice the limitations, gentlemen — of inferior mind and attainments. Now, this was a clue, for, upon looking over the roster of the Juniors, I found that 33 per cent of them came from cities of over 50,000 inhabitants.

No wonder the class stands so low in the social scale. One-third of them never knew what it was to live on fresh eggs and green corn; no one has ever seen them intoxicated — with joy — even on account of their victories. They are incalculable even by differential calculus, and I have been told that that treats with pretty fine points. No one could ever know or surmise that you came after '94, even in point of time; no effect of her brilliant example is apparent in you, for if Theosophy is true, after you have passed through one cycle of existence you come around for another chance and start where you left off; so, therefore, if you wish to be anything more than you are you must brace up and take what people call a hustle. You must be prompt, though not hasty, in matters of *engagement*. If you wish to get some ginger into yourself, indulge plentifully in *snaps*.

If you elect regular studies be sure you are capable of asking questions and of forgetting the question in waiting a term for an answer. As a Senior you must be prepared for all these emergencies. What your dead class of '95 especially needs is a resurrection. How better could you bring this about than by electing the *Renaissance*, and besides you cannot help having your marks raised in the general *Reformation*. And, since we are speaking of elevation, let me advise you against allowing the temperature of your affections to be easily raised. This, I notice, is a common fault with Juniors, and in a place like Providence much susceptibility to Cupid is dangerous. One might think that the Freshmen would be apt to suffer from the evil of falling in love. But no, they think that there is no one in the world but themselves, while the quiet sedate and musing Junior is thinking of his weakness and need of companionship. Ah! 'twas ever thus.

But time is fleeting; even to you I must say that there is an end to all things; you who are so soon to enter upon your last college days, to prepare to battle with the world and all there is therein. Let me but urge that in your last year you cast aside all adamant chains of sluggishness and of individualism and stand forth as men ready to do and dare, so that no one of you can say in the words of Locke: "I exist, but I am not necessary."

Here are our Co-eds waiting patiently to hear their praises sung. How sorry we are to disappoint them at any time. But their praises have already been sung by too many and too often. Even a poet of Scotland, *Seth*,⁽⁹⁾ in *Manly*⁽¹⁰⁾ fashion says

“Auld Nature swears, the lovely dears
Her noblest work she classes, O.
Her ‘prentice hand she tried on man
And then she made the lasses, O.”

Did you co-eds ever think that we poor mortals of sturdy sex have been serving as apprentices for youthful mentors? But this is just what we have been doing from time immemorial down to the present, when instructors having acquired some degree of skill, venture their art upon you. And that we have served nobly and to good purpose is seen by the high rank to which you have attained. But let not your huge marks cause you stiff necked pride. Remember that you are still on a Benefit⁽¹¹⁾ street, on a lower level than we are, and even beneath us. Yet we are pleased to have you there, for when we look from the top of University Hall your presence down below lends enchantment to the view.

Besides, when weary with ascent, it is pleasant to stop and rest half way, imagining yourself in Switzerland and under the brow of eternal and everlasting *Snow*.⁽¹²⁾ One day a Junior approached me, and with horror depicted upon his face, said that he with his own eyes had seen some co-eds using a crib in exams. I laughed at his excitement, and brought him to himself by merely asking, what more natural than for women to know how to use a crib? He left me with the proper view of women’s rights. We all hope that you may be a source of glory to old Brown, and we have some assurance of your future success, since we know that you are in the charge of one who is so solicitous for your good and has you so constantly in mind that even when he was in collision with a rampagous Freshman, the first words he uttered were, “Whoa, Emma.”⁽¹³⁾ Just whom he had in mind I leave for you to guess.

Classmates, well might it be said that the present occasion would be like a wedding without the bride if there were no mention made of you, who after four years of toil have at last neared the end, and who, after spending a

⁽⁹⁾ James Seth, professor of Philosophy and Natural Theology.

⁽¹⁰⁾ John Matthews Manly, professor of English Language.

⁽¹¹⁾ Benefit Street is on the west slope of College Hill.

⁽¹²⁾ Louis Franklin Snow was instructor in English and dean of the Women’s College.

⁽¹³⁾ Mary Emma Woolley, class of 1894, who graduated Phi Beta Kappa, taught at Wheaton Seminary (College) and Wellesley College and later became president of Mount Holyoke College. She was much honored.

The only other woman graduate of the class of 1894 was Anne Tillinghast Weeden, who taught at Hope High School, became president of the Alumnae Association, and wrote a history of the Women’s College.

The class of 1894, the class of Jacob Hayman and Israel Strauss, produced three college presidents. They were Hope [see note i above] and Woolley and John William Beverly, a Black, who became president of Alabama State Normal School: thus, two Blacks and a woman.

precious part of the spring of life in preparation for the remainder, are about to step forth into the maelstrom of life's treacherous currents. You of '94 have much of which to be proud. In sturdiness of spirit, in honesty of purpose, in energy of action you have set before your successors an example which they need not be ashamed to follow. That they can not reach to such lofty heights is not your fault. To look at you one would hardly think that you bear the scars of many a hard fought battle — to be sure, you never had military drill — and yet your path has not been strewn with roses. Then every year has it seemed as if the world, — that is the Faculty, — were determined we should fall by the way and have as an inscription on our tombstone the solitary "Here lies a flunk." Oft did we feel as if each professor thought he was the only "ego" in existence, as he in a subjective way scoured after extra work for which we were the objective. And then perhaps to console us he, with bitter irony, requested us to attend a lecture on "Rugby" or "How Students Work in England." Often when in an unguarded moment we were so incautious as to ask for information we were told that there was a fund of reading matter in the library, and that on the shelf labelled conspicuously "New Books," could be found a Revised Version of the Bible, author unknown. Thus did he call down upon us the Nemesis of Fate.

And yet despite all these insurmountable hardships we have survived because we were the fittest, and how vast the good we have accomplished no one can tell. Before your time college elections were denounced as worse than those held down town, and surely they are bad enough. But with your advent upon the political arena, a little *ratiocination* was expended, and '94 has lots to spare, and it was proven conclusively that morality and '94 are at the basis of good government.

Is it then any wonder that in the course on "Practical Ethics," the paragraph treating of Ballot Reform is numbered '94? Perhaps, yea, undoubtedly, the author derived his inspiration from association with the number. Ninety-four has also shown the true spirit of self-sacrifice and love for humanity, for when, because for lack of room, you were given the option of attending chapel or not, you magnanimously stayed away, and thus warranted the trust reposed in you. [Attendance at morning chapel was compulsory. See also Appendix B.] It is notable that since we have had charge of the university, the society life of the students has so broadened that the number of the societies almost equals the number of studies offered. Therefore, I'm told that the corporation has decided to place a list of the college organizations in the next catalogue, thereby making the college seem larger, and allowing the incoming student to elect a certain number of societies as equivalents for the regular studies, because so the custom is even now. Then one can join the Prohibition Club as a substitute for a course in Hygiene, or the Press Club to avoid the embracing effect incidental to the study of *armatures*.

In fact, turn either to the right hand or to the left and you will find '94 standing before you in the shape of some good deed or event. Even the financial panic which has harassed our good country since a few days after the graduation of the class of '93, now that we are going on, the market shows

signs of lessening and prosperity is once more beginning to spread its tidings of comfort and joy throughout the land. Classmates: it is usual and natural for a man who knows his end is near, to review his past and ask the inevitable, eternal, "What have I done?" To-day with our college career about over, it is peculiarly fitting that, before the sun sets and we prepare for the festivities that are to come, we bestir our weary brains and call ourselves to account. What is it for which we have come to college? What have we sought to learn and to acquire? Has it been our ideal to pack our brains with facts; to make our minds storehouses to be tapped and tested on occasion, to gain knowledge in the sense of accumulation of material on which to sell options and futures? By no means! We hope and we believe that we of '94 have come to college to learn how in after life to do without it. In a few days we must leave this dear old place. We must graduate. Our seniorial dignity vanishes and we are no longer the objects of admiration. The world lies before us, a world of alluring hopes and dreams. We must enter this world alone, alone. No one to restrain us, no guiding hand to direct us. No one but ourselves. And if I think aright it is for this we have labored and strived these four years and in proportion as we have used our opportunity, by just so much are we prepared to undertake each his task.

Let us then go forth undaunted, cherishing high hopes and lofty ambitions, feeling security in the characters which these walls have molded within us, and satisfaction in the knowledge of work well done. And when, for the last time, we pass through these portals, let us remind ourselves of the greatness of one debt to old Brown, her noble leader and to his noble assistants, and when in after life we have tasted the cup of success, again let our thoughts be turned to this hallowed seat of learning, and let us exclaim, with all our hearts and with all our might —

"Let my right hand forget her cunning;
Let my tongue cleave to the roof of my mouth,
If I remember not."

APPENDIX B¹⁸

March 20, 1935

Professor Wm. T. Hastings
Brown University
Providence, R.I.

My dear Professor Hastings:

I note in the current issue of the Brown Alumni Monthly that you are undertaking a biography of President Andrews, and you are asking for personal anecdotes and reminiscences.

I am a graduate of the Class of '94. I had a great love and still retain a keen appreciation of President Andrews, as I am sure did everyone of the persons who had contact with him.

Three incidents in my student career stand out in my recollection of President Andrews:

It was in my first year, I believe, that I conceived the idea that being a Jew, it was not necessary for me to attend chapel. I lived in Pawtucket, and felt that if I were excused from attending chapel I could utilize the extra time in traveling between Pawtucket and Providence. I interviewed President Andrews, and told him of my situation. He looked at me in his kindly manner, and asked me, first, did I have any scruples against attending chapel? I answered "No." He knew my father, who at that time was the leader of the Jewish community in the State of Rhode Island. His second question was — "has your father any objection to your attending chapel?" and again I had to reply in the negative. He then said "When either you or your father come to me and tell me that you have any conscientious scruples against attending chapel, I will excuse you." I continued attending chapel.

I entered Brown with the distinct idea of preparing myself for a career in medicine. However, I became very much interested in the Biological Department under Professor [Herman Carey] Bumpus. In my senior year I received a fellowship in biology from the University of Chicago. I could not make up my mind whether to take it or to continue my studying for the medical profession. I went to "Benny" and asked his advice. He told me "Your career in biology will necessitate teaching in universities. Many of the universities are denominational. You, being a Jew, will be handicapped in obtaining a position. If I were you I would study medicine, obtain the degree, and if after that you still feel inclined to become a biologist, you might undertake it. You would have the degree of doctor of medicine to fall back upon if you found it necessary." This advice led to my entering the profession of medicine and remaining in it. I have always remembered it because it struck me then, and I still think it holds good today as being extremely sound and wise advice.

The third incident which I recall and which impressed me is that at one of the baccalaureate sermons delivered by President Andrews, he criticized rather harshly the doctrine of evolution. Years later, when I met him at one of the alumni meetings in New York City, I asked him if he still held the views he had expressed in that sermon. With a twinkle in his one functioning eye, he looked at me and said "Dr. Strauss, can't a man live long enough to change his views and broaden his outlook." This, in my opinion, showed the character of "Benny."

Unquestionably President Andrews' sympathy, understanding and his marvelously logical mind endeared him to all his students, causing them always to cherish their memories of their contacts with him.

I submit these three instances of personal contact with him for whatever use you care to make of them. I had other contacts, of a disciplinary nature, but it might not be wise to repeat them on paper.

Very truly yours,

Israel Strauss, M. D. (signed)
116 West 59th Street
New York, New York

NOTES

- ¹ Goldowsky, Seebert J., "Brown University and the Jews (Addenda)," *Rhode Island Jewish Historical Notes* (hereafter referred to as *RIJHN*), Vol. 3, No. 2, October 1959, p. 87.
- ² Adelman, David C., "An Old People Help Build a New Church," *RIJHN*, Vol. 2, No. 1, April 1958, p. 219.
- ³ Helfner, Francine Gail, "Where Credit is Due, Jewish Contribution to Life in Newport," *RIJHN*, Vol. 6, No. 2, November 1972, p. 233.
- ⁴ "Samuel and Jacob Lopez," *RIJHN*, Vol. 2, No. 2, April 1956, p. 112.
- ⁵ The University and the Jews; also Peter Spitz, *RIJHN*, Vol. 1, No. 4, December 1955, pp. 232-233.
- ⁶ Wriston, Henry M., "Jewish Tercentenary" (address on the occasion of), *RIJHN*, Vol. 1, No. 2, June 1954, p. 91.
- ⁷ Goldman, Israel M., "The Early History of Temple Emanu-El," *RIJHN*, Vol. 4, No. 1, May 1963, pp. 40,41.
- ⁸ Horvitz, Eleanor I., and Rosen, Benton H., "The Jewish Fraternity and Brown University," *RIJHN*, Vol. 8, No. 3, November 1981, pp. 299-341.
- ⁹ See note 7.
- ¹⁰ See note 5.
- ¹¹ Jacob Hayman File, Brown University Archives. All of the material in Hayman's sketch was found therein. The Archives of the University of Vermont contained no additional information.
- ¹² Israel Strauss's file in the Brown University Archives furnished much of the material for this sketch.
- ¹³ *National Cyclopedia of American Biography*, Vol. 43, pp. 21-22, James T. White & Co., N.Y. (The Strauss entry was a rich source of additional material.)
- ¹⁴ Goldowsky, Seebert J., *A Century and a Quarter of Spiritual Leadership: The Story of the Congregation of the Sons of Israel and David (Temple Beth-El) Providence, R.I.*, pub. by the Congregation 1989, 530 pp. References to Alexander Strauss too numerous to mention.
- ¹⁵ Photo of Major Abraham Strauss on mount, *RIJHN*, Vol. 2, No. 2, April 1957, front cover.
- ¹⁶ Quotation extracted from *The Providence Journal* of June 1894 (no further date). In Strauss file at the Brown University Archives.
- ¹⁷ *The Brunonian* (weekly student publication), vol. 28, Class Day Number, June 15, 1894, pp. 11-16.
- ¹⁸ In Strauss file at the Brown University Archives.

The assistance of Martha Mitchell of the Brown University Archives was invaluable in assembling this material.

THE BUREAU OF JEWISH EDUCATION OF RHODE ISLAND: THE EARLY YEARS

BY GERALDINE S. FOSTER

THE FOUNDING OF THE BUREAU

In March of 1946 the *Jewish Herald* published a study entitled "The Status of Jewish Education in Providence." The author, Beryl Segal, a *Herald* columnist and a chronicler of Rhode Island's Jewish community, surveyed Jewish schools in Rhode Island and gave them mixed reviews. He concluded:

A Bureau of Jewish Education, functioning under the auspices of the General Jewish Committee, can do much to gain prestige for Jewish schools, and at the same time raise their standards, and thus increase their effectiveness.

As one reviews the early history of the Bureau of Jewish Education of Rhode Island, which celebrated its fortieth anniversary in 1992, one may see that Mr. Segal's observations have proved accurate indeed. He expressed not just one man's opinion but the views of a number of knowledgeable people, who, like himself were professional educators or were lay people vitally interested in the quality of the Jewish education offered to the youth of Rhode Island.

The article did not catapult Jewish education to a position of priority on the community's agenda. Other concerns demanded immediate attention. On the one hand there was the tragedy of the Jewish displaced persons, the threats to the *yishuv* (settlement, Hebrew) in *Eretz Yisrael* (Land of Israel, Hebrew), Jewish communities in Arab lands in danger. Then there were other needs of the burgeoning Jewish community in Rhode Island — new synagogues to be built, a hospital and Jewish Community Center to be relocated, and existing structures to be enlarged and renovated.

Yet, just six years later, the Board of Directors of the General Jewish Committee of Providence, Inc. (GJC), the forerunner of the current Jewish Federation of Rhode Island, voted to establish a Bureau of Jewish Education of Providence.

The catalyst for this action was the application in April 1949 from the fledgling Providence Hebrew Day School for an allocation. At least two afternoon/Sunday Schools already received small grants from the GJC, since they could not afford to pay the salary of a teacher. The community in this limited way affirmed its traditional responsibility for the education of its youth. However, a day school was another matter. The request raised both hackles and issues within the Jewish community. The view of America as melting pot still prevailed; the public school's

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image remained bright, its influence undiminished, unquestioned. The Day School presented a challenge to the accepted wisdom and was perceived by many as a throwback to a former era and as separatist, perhaps even un-American.

The Day School's request for funding became a political hot potato within the Providence Jewish community. As is customary with all such sensitive, divisive issues, the decision was made to appoint a committee to study the matter further. In the interim, the Providence Hebrew Day School received an allocation needed for its survival. Isaiah Segal later described what happened:

The teachers hadn't been paid for weeks. The bus company threatened that it would not pick up the children. I made an appointment with Rabbi Bohnen. As I related to him the financial condition of the school, I broke down in tears. Rabbi Bohnen stopped me, picked up the receiver and made an appointment with Joseph Ress.*

Alvin Sopkin, president of the GJC, asked Joseph Ress to become chairman of the committee to study Jewish education. The others designated, all also members of the Board of Directors of the GJC, were Max Berman, Alter Boyman, Benjamin Brier, Paul Chernov, Max Winograd, and Joseph Galkin, executive director of the GJC.

The committee presented its findings at a meeting of the Board of Directors of the GJC on November 3, 1949. The report stated that "after four prolonged meetings and a visit to the Day School," the committee came to two major conclusions:

- a. The Day School could be understood only in relation to the entire picture of Jewish education in Providence.
- b. The help of experts in the field of Jewish education was needed.

The Board accepted the recommendation and agreed that the American Association for Jewish Education (AAJE, now the Jewish Education Services of North America) be asked to conduct a survey.

Dr. Uriah Z. Engelman, Director of Research of the AAJE, directed the survey with Harold C. Edelston as research assistant. A broadly based community survey committee of seventy-five people, divided into three major subcommittees, reviewed the findings and served in an advisory capacity to a GJC planning committee.

The study of Providence's eight existing afternoon/Sunday Schools pointed out glaring deficiencies in curriculum, physical facilities, administration, and professional staff. Finances in all but two schools were precarious, and competent teachers lacked incentive to remain. The need for community action became apparent to all who read the report.

*Program Book, Providence Hebrew Day School, 1971, quoted in "The Providence Hebrew Day School," by Eleanor F. Horvitz, *Rhode Island Jewish Historical Notes*, Vol. 8, No. 4, November 1982, p. 463.

On Sunday, March 11, 1951, the community survey committee, after hearing the findings of the various subgroups, accepted Dr. Engelman's final report and recommended that the planning committee submit it to the Board of Directors of the GJC for "... acceptance and implementation."

A contemporary observer wrote that once the initial decision was made to conduct a survey of Jewish education in Providence, establishing a Bureau became a foregone conclusion. The study itself would chart the problems facing the new agency.

However, it was another year before the GJC Board actually voted to accept the report and its recommendations to "... maintain effectively, by democratic means, a Providence Bureau of Jewish Education, under a qualified professional director ...". An interim committee, chaired by Joseph Ress, accepted the charge of conducting Bureau business pending the selection of a Board of Directors. On September 1, 1952, Dr. George Ende, curriculum specialist and former principal of the Community High School of the Bureau of Jewish Education of New York, assumed the post of executive director of the new central agency for Jewish education.

Alvin Sopkin, President of the GJC, convened the first meeting of the Board of Directors of the Bureau of Jewish Education of Greater Providence on December 11, 1952. Mr. Sopkin expressed his belief "that there is little that cannot be accomplished once the entire community supports a project, but in building a central agency for Jewish education, patience and understanding will have to be exercised at every step." Joseph Ress reviewed the process that led to establishing the BJE (Bureau of Jewish Education) and then read the names of all who would serve on the Board. As provided by the by-laws framed by the interim committee, the membership included: from the Board of Directors of the GJC ten appointees plus three ex-officio members; from the community at large ten representatives; from each school board and from each affiliated school one representative, a total of thirty-nine persons. Mr. Ress introduced the first slate of officers: president, Max Winograd; vice presidents, Alter Boyman and Joseph Ress; secretary, Mrs. Benjamin (Sarah) Brier; treasurer, Max Brodsky. The Board of the GJC had earlier ratified this slate proposed by the interim committee in order to allow the BJE to begin its work as soon as possible. The choice of the above officers proved most felicitous; they brought energy and tremendous dedication to their task.

In his greetings, Mr. Winograd asked that all present consider themselves not as representatives of a particular constituency but as participants "in a collective enterprise to develop a program for the entire community." Dr. Ende described the Bureau as a service agency concerned "with creating conditions enabling schools to achieve a higher level of operations" while always respecting their autonomy.

"Respect for the autonomy of the individual schools" became a watchword and a caution invoked at the BJE for forty years in the continuing process of defining and refining its role as the central agency for Jewish education in greater Providence and later in all Rhode Island.

THE FIRST DECADE

At the initial meeting of the executive committee (February 9, 1953), Dr. Ende reported that he had already made about thirty visits to schools while classes were in session. He assisted principals and teachers in revising curriculum by introducing new materials and textbooks. Although in-service training for teachers was a goal, he found it advisable at this time to concentrate on meetings with individual faculties.

A major development was the formation of a School Council composed of the principals/directors of the various schools. Miriam Makiri of Temple Beth-El was elected chair, while Dr. Aaron Klein represented the educators on the BJE Board. The organization of the Council provided a forum for discussing common problems, introducing new materials, and planning inter-school activities.

The first inter-school assembly, a celebration of *Yom Haatzmaut* (Israel Independence Day) took place on April 19, 1953, in Providence at the Plantations Auditorium on Abbott Park Place (now a part of Johnson and Wales University). It was the first of a continuum of such events bringing a heightened awareness of common interests and common grounds on which all segments of the student community could come together.

The major imperative of the first year in the eyes of the officers, Board, and director of the BJE was the need to increase school enrollment. According to Dr. Ende's school census report, fewer than two-thirds of all Jewish young people currently received any sort of Jewish education; of that total number of 1648, 1,103 attended Sunday School only.

To address this situation, Dr. Ende proposed the organization of a community-wide conference on enrollments, to which all Jewish organizations in Providence and Cranston would receive invitations. A second proposal called for a canvass of all Jewish homes to influence parents to register their children in a religious school.

The Board voted to accept Dr. Ende's suggestions. President Winograd appointed Sherwin Kapstein chairman of a committee on school population, charged with directing activities to increase school, especially Hebrew School, enrollments.

At the Board meeting on March 19, 1953, Mr. Kapstein presented the recommendations of his committee, which called for a community canvass in May, called

T Week, during which volunteers would telephone each Jewish home to obtain the name, age, and grade of all children up to age 17, as well as their religious school attendance, if any. The information thus gleaned would be made available to the schools for follow-up contact with unaffiliated families. The GJC provided lists of names and the use of its addressograph. To cover the cost of extra secretarial services, the BJE needed an additional appropriation of \$100. Approximately 4,300 Jewish homes received letters explaining the purpose of the canvass and asking for the family's cooperation. Why was the canvass called T Week? Mr. Kapstein explained in an interview in the *Jewish Herald*, April 1953:

T stands for Torah, with which every Jewish child ought to be well acquainted. T also stands for Talmud, or pupil, which every Jewish boy and girl ought to be by studying in a Jewish school.

The article also stated that Bertram Brown had accepted the chairmanship of the canvass.

The campaign generated great enthusiasm. In point of fact, T Week lasted through the summer. Although not all the cards were completed, the project was eminently successful. School enrollments did increase that fall by 300 students. The project also provided a sound basis for educational planning by indicating areas of potential growth, where more classroom space would be needed, where more attention was required. Of equal importance was the fact that for the first time Jewish education became the focus of the community's attention.

At the March 1953 Board meeting, Dr. Ende announced that the number of Rhode Islanders fluent in Hebrew warranted beginning a *Hug Ivri* (Hebrew Circle, Hebrew) at which only Hebrew would be spoken. The Board also received the first BJE budget, prepared by the finance committee, Joseph Ress, chair, for expenditures of \$25,000, of which approximately one half was devoted to subventions to schools, with the remainder for salary, rent, and office expenses. After some discussion, the budget won approval, and an application for funding was relayed to the GJC.

At the same meeting, Henry Hassenfeld, chairman of the committee on grants, presented the aim of subvention and grant procedures. "... Community money," he stated, "should be tied to specific educational policy that brings a school nearer to the type of educational service it should be offering the child. If a subvention cannot look forward to achieving this end, the Bureau has no moral right to make it" In essence, his report stated that subventions must encourage schools to raise the level of instruction. This policy would not interfere with the autonomy of each school, but would render assistance by enabling the school to reach a better level of instruction. Since studies had shown the need for well-prepared, professional faculty, the grants committee recommended that the subventions cover part of the

salaries of competent teachers brought into the community. Although hiring faculty remained the province of the schools receiving grants, they had to secure BJE approval of a candidate's professional skills, training, and experience.

Eligibility requirements for subventions included a six-hour per week Hebrew program, a responsible school board, and acceptance of Bureau supervision of curriculum and budget. Schools also had to keep an accurate census, maintain cumulative record cards for each child, and participate in BJE projects such as conferences and in-service training for teachers.

The minutes report that "there was considerable discussion of the plan," much of it dealing with the question of infringement on the autonomy of the schools. Despite a request to table the proposals to allow more time for study, the Board voted its approval that evening. Order was beginning to replace the chaotic circumstances of Jewish education in Rhode Island.

Subventions made public at the meeting of October 22, 1953, included \$500 for Hebrew classes at Hope High School. Developed in the Providence school system in 1952, mainly through the efforts of Louis I. Kramer, the classes were originally taught by Miriam Makiri, School Administrator at Temple Beth-El, who had the necessary qualifications of both public school and Hebrew teacher certification. She was succeeded in 1954 by Paul Hartman. The BJE's subvention provided additional materials for the class beyond the school allotment and also covered expenses incurred in recruiting students for the classes.

Dr. Ende also reported that the BJE had established a library of more than 400 books and other pedagogic materials available on a loan basis to schools and organizations. He had also assisted several of the schools in screening and interviewing new teachers. This was becoming accepted standard procedure.

The meeting of December 30, 1953, was devoted to a full discussion of the Community Canvass. Sherwin Kapstein, chair, presented the report of the committee on school populations. The findings emphasized the need for an intensive public relations campaign. To implement this recommendation Mrs. Charles (Lillian) Potter was appointed chairman of a committee of liaison with Jewish organizations. Mrs. Abraham (Natalie) Percelay was appointed chairman of a committee to arrange a conference on Jewish education for the community.

George Ende had asked to be released from his contract as executive director to accept a post in New York City. A search committee headed by Alter Boyman interviewed three candidates suggested by the AAJE and voted unanimously to recommend the candidacy of Dr. Harry Elkin, director of the BJE in Camden, New Jersey, where, the minutes state, "... he is doing a superb piece of work." The Board unanimously agreed with the choice of Dr. Elkin as executive director. Dr. Ende

was presented with a gift of a silver menorah. He remained in Providence until February 1, 1954, when Elkin assumed the post.

Dr. Ende had faced a formidable task as the first director of the BJE. The idea of a central agency for Jewish education with a supervisory role generated little enthusiasm within the community despite the intensive and detailed publicity given the original report urging its establishment. Apathy or antipathy, even from some members of the Board, hampered the efforts of this very capable man. Despite this, he did make slow but noticeable progress against the indifference and hostility he encountered during his tenure.

Three notable events occurred during the first two months of 1954. The first of a series of four workshops for teachers, sponsored by the School Council, was held on January 13 at the Jewish Community Center. About 1,000 students of the religious schools in Providence, Cranston, and Pawtucket came together at the Rhode Island School of Design Auditorium on February 28 for an assembly commemorating "The Coming of Jews to America." And Harry Elkin began his tenure as executive director. Dr. Elkin was eminently suited to the task at hand. He had excellent professional credentials and had participated in pilot programs sponsored by the AAJE. He also had a talent for working with people, for gaining their cooperation, a most valuable quality, considering the task that lay ahead. He brought enthusiasm, energy, and a fresh approach to the BJE.

The work of building a BJE and a constituency continued unabated. Ideas for stimulating interest in the Hope High Hebrew classes were implemented. Representatives of school boards met with the school population committee chairman to discuss enrollment and registration procedures. Three members of the Board and the executive director attended the second annual Conference of Jewish Education sponsored by AAJE, where an exhibit prepared by Dr. Elkin was displayed. The library continued to grow; numerous teaching aids such as song sheets, work sheets, and holiday materials were issued. School visits and personnel recruitment ranked high on the agenda.

At the Board meeting on June 28, 1954, plans were announced for a Community Conference of Jewish Education to be held on October 3 as a Tercentenary event. Its theme emphasized the importance of Jewish education as a community responsibility.

Reports on school enrollment, the Hope High Hebrew class, and the formation of a Hebrew Culture Club to promote student interest in Hebrew language and culture, teacher training and recruitment, and curriculum development occupied the attention of the Board at the final two meetings of 1954. Application for BJE service from schools outside Greater Providence were also considered on an individual basis. The minutes of October 27, 1954, indicated that the Community

Assembly, chaired by Lillian Potter and Natalie Percelay, attracted a large audience to a workshop, an address by Leo Honor, and an exhibit on Jewish life and Jewish education. To mark the event a tercentenary medal was presented to president Winograd.

In the absence of Lillian Potter, chairman, William Strong reported on the meetings of the Hebrew Culture Council, a committee of forty-five appointees. Mrs. Potter had received the approval of the Providence School Department for the inclusion of Hebrew as a foreign language elective at any junior or senior high school where a requisite number of students requested it. The Council decided to concentrate their recruitment efforts on Hope High School, where Hebrew classes were already in progress, on Nathan Bishop Junior High School, and on Classical High School as a third choice. Attempts to establish classes at the last two schools proved unsuccessful. Mr. Strong also reported that a scholarship fund drive was initiated, with Nathan Temkin as chair, to enable a student of Hebrew at Hope to attend a summer seminar in Israel. Mr. Temkin was so successful in raising funds that there were two recipients of the first award, Barbara Labush and Sandra Smith.

The meeting of October 26, 1955, was held in the library of the BJE's new and larger quarters. That autumn the agency had moved from its offices in the Strand Building on Washington Street in Providence to the Jackson Building at 511 Westminster Street, thereby gaining room for conference and library facilities, both sorely needed.

There was also another, perhaps more compelling, reason for the move. Space was needed to house the new Community Hebrew High School. Soon after his arrival in Providence, Dr. Elkin had sought to rally support for such a school. He explored its possibilities with rabbis, educators, and parents. President Winograd expressed his approval by appointing Natalie Percelay to head a community Hebrew high school committee. At the meeting of March 28, 1955, she reported that the committee found "a definite need to provide Jewish education for young people. To meet the needs of students from all sections of the community, classroom space must be found, in a central location, not more than one bus ride from home." In the discussion that followed, vice president Alter Boyman stated that the high school was important enough to warrant an expenditure of \$50 per month to rent classroom space.

On Tuesday afternoon, October 4, 1955, the newly established Community Hebrew High School held its opening sessions with a total enrollment of twenty-two, nine students in the advanced section which required at least six years of prior Hebrew education and thirteen in the extension program which required at least two years of prior Hebrew education. The classes met in the new Bureau library two afternoons a week with BJE Grant Teacher, Avraham Toumeroff.

Hebrew education in Rhode Island proceeded in another direction as well. The Hebrew Culture Council asked Brown University to include a course in modern Hebrew in its extension program. The plan came to fruition in the spring of 1956. In addition, the Bureau offered an Advanced Hebrew class for adults, which nine people attended.

At the meeting of the Board on January 31, 1956, Rabbi Julius Goldberg, chairman of the School Council, presented the recommendations of that body regarding standards for Sunday School personnel. The members of the Council were acutely aware of the need for such guidelines, given the scarcity of fully qualified teachers in the community. They advocated that:

A Sunday School teacher should be at least eighteen years of age, should be at least a graduate of a public high school, and should have a Jewish educational experience in a Jewish school, or the equivalent thereof.

The recommendations also included a section on personnel practices, which provided for employment on the basis of a full school year, payment of salary on a regular but not per diem basis, deductions in the case of absence, and a beginning teacher's salary of \$150 with annual increments of ten percent to a maximum of \$350. To be eligible for increments, teachers had to attend monthly faculty meetings, and "show desire for professional improvements through attendance at in-service programs and conferences." The minutes state that "considerable discussion took place as to the role of the BJE in setting standards..." Again the questions: does the BJE have the right to impose standards?

The BJE agreed to submit the proposal to the various school committees for study. A March deadline was set. The standards were adopted with slight modifications, the first step in a still evolving process to enhance the professionalism, dignity, and stability of Jewish educators.

The year 1956 saw the convening of two conferences: the Pedagogic Conference on January 15 with some 100 teachers and principals in attendance and, on March 18, a Regional Conference on Personnel involving representatives from Rhode Island and nearby Massachusetts. Irving Brodsky served as chairman of the planning committee for the Conference on Personnel. It was one of ten held across the country in advance of a national conference on the critical shortage of qualified personnel in Jewish education.

The 1956 Annual Meeting took place on June 18 in the vestry of Temple Emanuel. Max Winograd, president in the first years of the Bureau, reported:

First and foremost during that period, our community has moved away from a planless approach to Jewish education to a conception of Jewish

education which calls for community responsibility Jewish education in our city now has a central address

During these years total enrollment of Jewish schools had grown to 2,451, of whom almost 1,000 attended weekday Hebrew classes.

Mr. Winograd was elected honorary president and presented with a citation. The other officers included president, Alter Boyman; vice presidents, Judge Frank Licht, Professor Israel Kapstein, and Joseph Ress; secretary, Dr. Joseph Smith; treasurer, Max Brodsky. The agenda also included issuance of certificates to teachers and awards to students, citations to dedicated volunteers, and the Jerusalem Certificate to Mrs. Solomon (Lea) Eliash, the first person in Rhode Island to pass the demanding Jerusalem Examination in Hebrew language and literature.

At the September 10 meeting Dr. Elkin reported that all but two schools affiliated with the Bureau had adopted the "eight-year rule" whereby students entered Hebrew classes when they reached eight years of age, accounting for more than doubling the number of students in weekday Hebrew classes.

The minutes of the last four months of 1956 revealed progress and growth in on-going programs of the Hebrew Culture Council and the community high school, and in-service courses for teachers, school conferences, and personnel. A request for a song book and the need to establish a music program were discussed. Several months later, Cantor Jacob Hohenemser was unanimously appointed Music Consultant (minutes of February 5, 1957). The BJE purchased a typewriter with Hebrew characters and *nekudot* (Hebrew vowel signs) at a cost of \$210.

The BJE director began a series of curriculum workshops to develop through joint pooling of knowledge and experience a basic curriculum to serve as a guide to the schools. Irving Brodsky became chairman of a committee to write a new constitution and by-laws to replace the one originally drawn up by the GJC. A proposed draft was presented at the Board meeting of March 12, 1957, and was approved in principle at that time. A letter from Dr. Judah Pilch of the AAJE, read at the meeting of April 8, 1957, announced the selection of Dr. Harry Elkin to head the educators' workshop in Israel during the summer of 1957. The Board voted to allow Dr. Elkin the time required for the trip. It was noted at that meeting that Paul Hartman, teacher of Hebrew at Hope High School, had received the first Rhode Island State Certification for Hebrew Instruction. The Board voted to affiliate officially with the AAJE by agreeing to pay membership dues of \$50 and having the President appoint members to serve on the Association's Board of Delegates.

The following officers were elected at the Annual Meeting of June 11, 1957: president, Alter Boyman; vice presidents, Judge Frank Licht, Professor Israel Kapstein, Lillian Potter, and Irving Brodsky; secretary, Dr. Joseph Smith; trea-

surer, Nathan Temkin.

On September 11, 1957, the grants committee reported to the Board subventions totaling \$11,000 to eight schools. Irving Brodsky urged that the BJE become involved in a regional conference on Jewish education, "not only for its own needs, but especially ... to join Boston in helping all the communities in the New England area to raise their standards in Jewish education." The Board agreed to participate in the conference on November 10.

It was noted with great satisfaction that six teachers from this area passed the Jerusalem Examination. A total of twenty-six teachers nationally completed it successfully.

In honor of Israel's Tenth Anniversary Celebration in 1958, the BJE sponsored an essay contest, the winners to receive their awards at the Annual Meeting in June. Dr. Benjamin Efron, chairman of the School Council, announced the start of the second half of the Teacher Education Series in February of 1958 with a discussion of the Apocrypha by Rabbi Saul Leeman. Perhaps, he suggested, more teachers might be persuaded to attend these courses by a program of matching salary increments based on their attendance. The plan required a budget of approximately \$250 per year for two years. The Board voted to approve the idea in principle, but asked the School Council to develop a more specific proposal.

Two requests for affiliation with the BJE occupied the attention of the Board at the meeting of March 11, 1957. One school, Temple Beth-El of Fall River, was voted associate status with limited access to BJE services, but with the promise to explore areas of possible cooperation, while the other, Temple Sinai of Cranston, was accorded full affiliation with eligibility for all BJE services, including a grant as a new school.

The Board unanimously passed a resolution congratulating Dr. and Mrs. Aaron Klein on their fifteenth anniversary at Temple Emanu-El.

Irving Brodsky, chair, presented the report of the teacher welfare committee at the meeting of May 13. Under his assiduous direction, a number of subcommittees studied differing facets of the situation of teachers in Jewish religious schools. Based on their analyses, the full committee recommended that:

1. Teachers come within the purview of Federal Old Age and Social Security benefits.
2. The principle of graduated increments for professional Jewish teachers as well as for other categories of Jewish teachers approved by the BJE become accepted practice.
3. After consultation with the School Council, a salary scale for said teachers be

adopted.

4. The BJE offer teachers the opportunity to participate in a group health plan.
5. The school boards undertake consideration of a pension plan for principals and teachers.
6. A teacher who becomes ill continues to receive a salary.

The report marked a significant step in promoting the cause of the perennially underpaid and too often undervalued professional Jewish teacher. President Boyman expressed the hope that the report would be approved at least in principle. However, the Board went further by voting to approve all the recommendations and voted to enroll the BJE Executive Director in a pension plan for Jewish educators. The report was then submitted to the schools for their acceptance.

At the Annual Meeting held on June 23, 1958, the slate of officers was reelected.

The Hebrew classes at Hope High School, undertaken with such optimism just six years before, came to an end that fall. Despite the intensive efforts of Mrs. Arthur (Essie) Einstein and her committee to recruit twenty-five students, the minimum school class requirement, for the fall semester only thirteen enrolled. The previous year only sixteen had signed up for the beginning Hebrew class, which meant that for two years the subject had been removed from the roster of foreign languages at the start of the fall term, necessitating a last-minute scramble by the students to find a suitable replacement course.

The situation was reported to the Board on October 18 by Lillian Potter, chairman of the Hebrew Culture Council. In the ensuing discussion, the point was raised that perhaps the time had come for the BJE to concentrate efforts and finances on projects where the BJE retained full control, such as the Community High School and scholarship programs for students and teachers. Nor did the members of the Board feel that the situation was likely to improve, since the majority of Jewish children now received four to five years of elementary Hebrew education, and the idea of enrolling in a beginner's Hebrew class in high school had little appeal. With the Community High School and its courses, students had ample opportunity to continue their Hebrew studies at a more intensive level. Furthermore, the last-minute cancellation of the classes two years in a row had made parents and students reluctant to enroll in the class. So ended the brief history of Hebrew classes in the public school system of Providence.

The teacher welfare committee continued to study the situation of Jewish teachers. The information thus yielded and his continuing interest in the welfare of teachers brought Irving Brodsky to the conclusion (shared by Alter Boyman and Harry Elkin) that the time had come to promulgate a code of practice governing inter- and intra- school relationships. The Board authorized drafting such a document, with an enlarged committee if he considered it needed.

Another important issue, this one having major ramifications for the entire community, was brought to the attention of the Board by Dr. Benjamin Efron at the October meeting. He reported that someone at a junior high school had asked members of the School Council to present a Hanukkah program at the school. Since that might be construed as the teaching of religion in the public schools, president Boyman appointed a committee to be chaired by Irving Brodsky to study the matter.

The following month, the committee issued its report prepared in concert with the Community Relations Council of the GJC. It enjoined the BJE to notify its affiliated schools that no Jewish educator or school be directly involved in the preparation of Jewish holiday programs presented under the auspices of a public school or PTA. Response to any request for Jewish holiday programs should not be given over the phone, but rather in personal interviews where the BJE's position could be more fully explained. Essentially, that position maintained that the BJE and the Jewish community did not favor observance of religious holidays in the school and therefore would not wish to participate in a program not in line with that position. However, if a school requested such subject matter for its own use, the BJE would be happy to provide suitable materials that stressed the cultural rather than the religious aspects of a holiday.

Dr. Elkin's report on the current state of the BJE at the Board meeting of March 18, 1959, included school census figures that reflected some very positive trends. The total number of pupils, 2588, exceeded every previous year's totals. Of most significance was the fact that while Sunday School enrollment had shown almost no growth at 1124, the mid-week enrollment, 1464, the "vital core of our Jewish Education," continued to increase each year. The figures also indicated that pupils were beginning Hebrew school at an earlier age and staying longer. However, the number of boys far exceeded girls in mid-week Hebrew classes, while in Sunday School the opposite held true, though the gap was not great. Efforts were needed to bring more girls into the Hebrew-intensive classes.

Looking ahead to the fall, the report continued, the BJE had already begun probing the possible need for additional school personnel. One factor in the brighter picture was the BJE's new teacher training program in which fifteen young people were participating.

Dr. Elkin ended his report with congratulations to Rabbi William G. Braude on the publication of his *Midrash on the Psalms* by Yale University.

Harold Tregar, chairman of the Community High School committee, reported on May 3, 1959, that transportation problems had caused a number of students to drop out of the high school. The Board unanimously authorized the expenditure of up to \$275 to provide transportation for pupils in the school. Not included, however,

were young people from Woonsocket and Newport, although their situation was also noted.

The executive director reported that schools had agreed to allocate monies from their *Keren Ami* (fund of my people, Hebrew), collections for *Keren Beth Hanasi* (the Israeli President's Fund, Hebrew) for a total of \$150 to help communities in Israel provide libraries for their schools. Thus, the Jewish schools in Rhode Island and their students shared in creating a library for a school in Israel.

The Annual Meeting that year honored the teachers of this state. However, in the future, a *Yom Hamoreh* (Teacher's Day, Hebrew) would be celebrated on a date of its own. Elected to serve as officers for the coming year were: president, Alter Boyman; vice presidents, Irving Brodsky, Judge Frank Licht, Bernard J. Margolis, and Lillian Potter; treasurer, Nathan Temkin; secretary, Dr. Joseph Smith.

The optimistic forecast in March on the school personnel situation was not borne out by subsequent events. In his report of September 15, Dr. Elkin stated that he had interviewed candidates through the summer to fill the fourteen Sunday School vacancies and the fifteen mid-week positions, three of which were full-time principals. Although all were filled and staffs actually strengthened in the process, last minute staff changes by the schools or unexpected resignations by teachers posed serious problems. These problems underscored the need for a more effective code of practice to prevent such occurrences.

The BJE welcomed the Workmen's Circle school, a Yiddish school housed at the Jewish Community Center, and approved its application for both financial assistance and administrative guidance.

A number of interesting items appeared in the minutes of meetings during the last three months of 1959. One was a project designed to promote Bible study in the home through the Community Bible Reading Program. The BJE assisted in this national project by informing all School Council members and offering ideas on how to implement the program within their school constituency. Some 1500 families also received letters urging their participation and attendance at a convocation.

The Hebrew Culture Council recommended that henceforth scholarships for summer seminars in Israel be reserved for teachers rather than for one teacher and one student, arguing that teachers brought much more back to the community and the schools, while young people went off to college and out of the community.

Noar Ivri, a Hebrew-speaking youth group, held its first meeting on November 15. Joel Sharir served as advisor. Despite diversity in age and in Hebrew comprehension, the group met monthly and also organized a very fine singing group that participated in community celebrations.

The School Council agreed to participate in the National Bible Contest.

The report of the executive director at the Board meeting of January 12, 1960, informed the Board that Bernard Barasch, a Special Education Teacher certified by the Rhode Island Department of Education, offered his help in teaching special needs children who sought a Jewish education. Mr. Barasch initiated the first such program for the BJE that year.

The autonomy of the affiliated schools, the authority of the BJE — these phrases resonated with greater frequency and intensity in BJE discussions during 1960. When did one take precedence over the other? Some BJE-suggested procedures encountered little opposition and only minor invocations of either autonomy or authority. Implementation of the five-year rule for B'nai Mitzvah, personnel hiring practices, and curriculum reforms needed only some effective persuasion; they clearly coincided with the schools' best interests. Other issues proved more vexing, more resistant to resolution because they were perceived as impinging on the schools' best interests and the rights of the sponsoring congregations.

One such issue surfaced during the Board meeting of January 12, 1960. Dr. Elkin reported: "We are still facing the problem of the school with small enrollment. A study committee should review this area." After discussion by the Board, the chairman agreed to appoint a committee to study the question.

The problem of Jewish schools with low enrollments was certainly vexing. Generally such schools had limited educational effectiveness. However, congregations were reluctant to let go of their schools, no matter how poor the enrollment, because they felt that they would lose members thereby or be considered as non-viable, even though studies disputed this view. Since these schools depended on BJE grants to support the services of professional Hebrew teachers, could the BJE in good conscience continue to make such payments when it became apparent that the low enrollment prevented the schools from providing the kind of educational services to which the students were entitled: i.e., a graded curriculum, separate classrooms, enrichment programs and assemblies, as well as the interaction and learning that takes place when there are more than two or three students in a class.

President Boyman announced at the next board meeting that Louis B. Rubinstein had accepted the chairmanship of a committee charged "... to guide small schools toward merger" and "... to explore possible mergers."

The first two schools on the list were Beth David and Sons of Jacob in the North End, the subjects of earlier explorations (minutes of Executive Board meetings, August 24, 1953, and March 28, 1955). The North End was an area of out-migration of young Jewish couples. Enrollments at both schools continued to dwindle, rendering untenable even the previous compromise of a professional

Hebrew teacher hired by the BJE to serve both schools. At a meeting of the merger committee on March 3, representatives of both schools agreed that the situation was indeed grave, but only Beth David's school committee voted to support combining the two facilities. Delegates of Sons of Jacob, an Orthodox congregation, worried about sending their children to a Conservative synagogue. Beth David, with classroom space, would have to house the school.

Merger committee members assured that both the curriculum and staff could be fully traditional to meet the needs of Sons of Jacob. The students would also attend services at their home synagogue. Despite the assurances, the representatives of Sons of Jacob requested time for further study of the proposal.

The minutes make no mention of further meetings or an agreed-upon decision. However, school grants for 1960-1961, (Board meeting, September 13) did not include a subvention to Sons of Jacob. The merger was effected; only one school remained in the once teeming North End.

Another merger arranged by Mr. Rubinstein and his committee brought together the schools of two Orthodox synagogues in South Providence — Sons of Abraham and Shaare Zedek. This action proceeded with more dispatch as both groups readily agreed that combining the schools would benefit their students. Classes met at the South Side building of the Jewish Community Center on Potters Avenue (located in a former police station) with the BJE supplying funds for blackboards, tables, and chairs.

A second autonomy vs. authority issue came to the fore during the January 1960 meeting. The minutes state: "There was a spirited discussion ... on the question of non-members being admitted into the congregational school." No further elaboration or mention of a specific situation was presented.

At the Board meeting of October 11, the School Council report raised that question in a somewhat different guise. The educators requested clarification of BJE policy when parents wished to enroll their children in a school closer to home, even though they belonged to another congregation which also had a school. Should there be some sort of reciprocal arrangements between congregations? Should the BJE intervene? The discussion then turned to the enrollment of children of unaffiliated parents. In the absence of community schools, could a school, particularly a school receiving a BJE grant, refuse admission if parents were willing to pay a tuition differential?

An "intensive discussion" followed. Some members of the Board felt that the BJE should not involve itself in admissions policies of congregations. Others took the position that it would be morally wrong to exclude any child and hence deny him/her a Jewish education.

BJE policy, articulated during further consideration of these issues at the Board meeting of December 20, 1960, held that congregations should not be regulated by any outside body. Nor did receiving community funds place special obligations on schools, since grants depended solely on adherence to BJE standards. In point of fact, most schools made provisions for non-members to pay a higher tuition, and no child was turned away.

No "intensive discussions" punctuated the final meetings of 1960-1961. Enrollment in schools continued to grow, with the majority of the students in the weekday plus Sunday track. In light of this positive development, Dr. Elkin suggested that perhaps the next step in strengthening Jewish education lay in increasing the minimum number of hours of instruction from four and a half to six hours per week. Temple Beth Am (now Temple Am David) sent a letter informing the BJE board that the school planned to add an additional hour of instruction, while Cranston Jewish Center (now Temple Torat Israel) already had added a half hour to the Sunday program.

As always that year, Nathan Temkin performed outstanding service in raising funds for the Hebrew Culture Council scholarships for students and teacher.

Twenty-six young people participated in the Bible Contest on March 19. Six top scorers went on to the New England Regional Bible Contest in New Haven. Rabbi Saul Leeman received special commendation from the Board for the considerable amount of time and effort he devoted to preparing the contestants.

Several of the schools agreed to administer achievement tests in Hebrew.

After three years of persuasion and education, eleven congregations as well as the Rabbinical Association of Rhode Island adopted the Bar Mitzvah Resolution requiring five years of "a recognized mid-week Hebrew school" before Bar Mitzvah, if the family wished a Saturday morning service. Anyone with less instruction would still be able to become a Bar Mitzvah during a weekday service. However, this rule did not apply to the Reform congregations, which followed the guidelines set down by their national educational organization, Dr. Elkin stressed the need for vision and patience in order to achieve desired standards.

Having served five years as president, Alter Boyman was elected an honorary president of the BJE. The new officers elected at the Annual Meeting June 20, 1961, were president, Irving Brodsky; vice presidents, Abraham E. Goldstein, Sherwin Kapstein, Bernard J. Margolis, Lillian Potter; secretary, Louis B. Rubinstein; and treasurer, Nathan Temkin. Irving Brodsky, who had undertaken a variety of responsibilities at the behest of the two previous presidents and discharged them so capably, now became the third president of the BJE.

During 1960-1961 the BJE continued its program of strengthening Jewish education in Rhode Island by improving existing programs rather than branching out into many new areas. Through the efforts of Nathan Temkin and the Hebrew Culture Council, five teachers received partial scholarships to attend the Cornell Summer Seminar in Judaic subjects. In addition, two teachers took part in a summer program in Israel, one student was able to spend a year in a youth seminar in Israel, and another student spent the summer at Camp Ramah (Conservative Jewish summer camp in Palmer, Massachusetts).

Dr. Elkin reported that he had prepared charts for both Hebrew and prayer study as a guide to planning graded curricula in those subjects. The supervisors of the Bureau of Jewish Education of New York City had already indicated their intention to use the charts for their schools. The BJE arranged for an extension program in cooperation with Hebrew Teachers College in Boston. Sixteen teachers enrolled in an advanced course in Jewish history taught by Professor Mordechai Wilensky.

Rabbi Saul Leeman reported that two Rhode Island students participated in the finals of the Bible Contest in New York City. Only thirty-five students from all parts of the United States reached the finals.

The Community Hebrew High School became the focus of much of the BJE's consideration during President Brodsky's first year in office. Bernard Margolis, High School committee chair, reported at the meeting of the Board on October 10, 1961, that forty-one students had enrolled in two branches of the High School — twenty-six in a Cranston/Warwick section (students from Cranston Jewish Center and Temple Beth Am) and fifteen in the Downtown section (students from Congregations Sons of Abraham and Shaare Zedek, Temples Beth Israel and Beth Shalom). Ten graduates of the Providence Hebrew Day School also attended advanced classes under the aegis of the BJE. Temple Emanu-El and Beth-El maintained their own upper schools.

Although pleased by the growth in numbers of students, both the High School committee and the Board explored ideas and suggestions aimed at improving the school and attracting more students. These included evening classes for the upper grades; personal contact with parents, since, according to a survey completed by Dr. Elkin, parental insistence remained the chief reason young people enrolled in the school; prizes, scholarships, and special recognition or honors at Confirmation. These suggestions were implemented by the High School committee in cooperation with the congregations.

Toward the end of the school year, a major problem arose requiring a reorganization and restructuring of the High School. Bernard Margolis reported at the May 8 meeting that the current principal would not return because of a contract dispute.

His committee, in consultation with Dr. Elkin, had devised an alternate plan that stressed greater flexibility in determining the makeup of the classes and evening sessions with select teachers otherwise employed during the afternoons. On Sundays, the students continued to attend classes at their own synagogues.

The Rubinstein family — the Misses Ida and Bella Rubinstein, Joseph and Louis Baruch Rubinstein — offered to establish an award in memory of their parents, Rabbi and Mrs. Israel Rubinstein. A book related to Jewish studies, suitably inscribed, would be given to the outstanding student in the Hebrew High School or other comparable facility associated with the BJE. The offer was unanimously accepted by the Board that May.

Also at that meeting the Board learned that Irving Brodsky's efforts in behalf of Jewish education had received national recognition from the AAJE. A letter from Philip Lown, President, invited Brodsky to be an official delegate to the World Conference on Jewish Education in Jerusalem during the summer.

At the Annual meeting held on June 12, 1961, at Temple Emanu-El, the following officers were elected: president, Irving Brodsky; vice presidents, Sherwin J. Kapstein, Bernard J. Margolis, Dr. Herman B. Marks; secretary, Louis Rubinstein; treasurer, Abraham E. Goldstein. The meeting, preceded by a festive dinner, celebrated the BJE's tenth anniversary.

Looking back at the accomplishments of that first decade, at the victories small and large over inertia or unwillingness to accept change, one may say that the BJE, functioning under the auspices of the GJC, made significant progress that enhanced the prestige of Jewish schools, raised their standards, and thus increased their effectiveness. Indeed, significant progress has been the hallmark of the BJE during four decades of achievements.

EXECUTIVE DIRECTORS OF BUREAU OF JEWISH EDUCATION

Rabbi Arnold D. Samlan	1991 -
Rabbi Richard J. Israel	1990 - 1991
Carol K. Ingall	1986 - 1990
Elliott Schwartz	1973 - 1986
Dr. Aaron Soviv	1964 - 1973
Dr. Harry Elkin	1954 - 1964
Dr. George Ende	1952 - 1954

PRESIDENTS OF BUREAU OF JEWISH EDUCATION

Alice Goldstein	1991 -
Ron Salavon	1988 - 1991
Cindy Kaplan	1985 - 1988

Barry Dana	1983 – 1985
Dr. Edwin Mehlman	1979 – 1983
Geraldine S. Foster	1976 – 1979
Dr. Benjamin Chinitz	1975 – 1976
Sanford Kroll	1972 – 1975
Joseph Teverow	1967 – 1972
Sherwin Kapstein	1966 – 1967
Irving Brodsky	1961 – 1966
Alter Boyman	1956 – 1961
Max Winograd	1952 – 1956

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CANTORS, CHOIRS, AND CHORAL SOCIETIES

BY ELEANOR F. HORVITZ

Cantors and choirs have figured prominently in temple and synagogue services throughout the ages.

The use of a choir in a Temple service may be traced back to the Second Temple, which had a choir consisting of at least twelve voices. After the destruction of the Temple, the rabbis, as a sign of mourning, prohibited all music. By the 19th century choirs again became generally accepted. The Hazzan (cantor) in Ashkenazi communities was often accompanied by boys' voices. Reform synagogues adopted the use of organs, as well as mixed choirs consisting of men and women, into the service.¹

Cantors, who are usually identified with the musical portion of the religious service, often lead the prayers, serve as teachers, and may assume several other roles.

The combination of a cantor with a choir of young boys' voices was used in several Orthodox synagogues in Providence during the early part of the 20th century. The cantor of Tifereth Israel Anshey Korney at Orms and Shawmut Streets in the north end of Providence, Cantor Abraham Cohen (Coleman), had immigrated from Europe in the late 1800s and was reputed to have sung in the great choir of Petrograd with the famous Yosel Rosenblatt. He had ten children, and on the High Holidays his choir of ten young boys consisted of seven of his own sons.²

Congregation Sons of Jacob on Douglas Avenue, according to its 1946 50th Anniversary Book, had a choir that was the pride of the congregation and that brought beauty and dignity into the services on the holidays. A photograph of a 1946 choir shows that it consisted of both boys and male adults.

"Boys' high voices could be utilized as sopranos," Leo Cohen stated.³ He had sung in the choir of the Sons of Zion synagogue on Orms Street, Providence, under Cantor Jack Smith. At thirteen years of age, his voice was like that of a soprano's, Cohen remarked. As an adult he joined the choir of Temple Emanu-El, where he sang for thirty-eight years.

Temple Beth Israel, the first Conservative Temple in Rhode Island, was located on Niagara Street in Providence. Its first New Year services were held on October 2, 1921. As the temple grew, there were many changes and innovations including a choir, which was organized under the direction of Jonas Goldenberg, who volunteered his services. Goldenberg had sung with a boys' choir in Europe and had had an extensive musical training. The choir sang music, much of which he had

Eleanor F. Horvitz is Librarian-Archivist of the Rhode Island Jewish Historical Association.

written himself, which Goldenberg had brought from Europe. His daughter, Bella Halpern Braunstein, recalls that period at Temple Beth Israel. She and Walter Nelson, both teenagers, played the piano and organ to accompany the choir.⁴

Joseph Schlossberg served as cantor from 1922 to 1929 and again from 1934 to 1949. Son of a famous cantor, he taught the choir the Hebrew words by transliterating them into English and also taught, from his own memory, scores to sing without written music.

Rabbi Jacob Sonderling, who had emigrated from Germany, served the congregation for only two years (1929-1931) but during his short stay left a musical legacy. He was greatly interested in the role of music in the service and was responsible for bringing Igor Greenberg (who later changed his name to Gorin) as cantor for the High Holidays of 1930. Igor Gorin became a well-known tenor and acted in the movies. Rabbi Sonderling was also responsible for the installation of an organ in the conservative Temple Beth Israel, a "first" for a conservative congregation.⁵

According to a temple publication, *Temple Emanu-El The First Fifty Years, 1924-1975*, Arthur Einstein was officially engaged in June of 1927 to hire a choir of ten. This choir was to provide the music for the dedication of the temple and for the High Holiday services. In 1928 he and the choir were hired for twenty-eight Friday night



Choir of Congregation Ahavath Shalom (Howell Street Shul), 1910.

services, and were given a raise from \$1,000 to \$2,300 for both Mr. Einstein and the choir. By 1929 a Junior Choir was added.

Professor Einstein, Professor of Music at the Odessa Conservatory, had fled Russia in 1924 because of persecution of the Jews. His father, who had been a leading cantor in Odessa and who later became cantor of the Ahavath Shalom Synagogue on Howell Street in Providence, had provided him with a musical education.

Temple Emanu-El and its music achieved national recognition when on September 14, 1947, Professor Einstein and the choir provided the program for the Church of the Air. The next December, the Temple's Institute of Jewish Studies devoted its meeting to an anniversary celebration of Professor Einstein's twentieth year with the temple. He had not only been chosen choirmaster and organist, but he had



Sons of Jacob Choir about 1920. Front row, l. to r., Eugene Cornfield, leader; Sheldon Broder, Haskell Leach, Cantor William Rabinowitz, Bernard Zuckerman, Irving Schmuger. Back row, l. to r., Leon Cornfield, Isadore Wuraftic, Morris Gordon, Herbert Nussbaum, Samuel Berditch.

arranged and transcribed each choir part from the original music. Einstein was highly regarded not only by the members of his choir but by the congregation for his hard work, his diligence and creativity in writing, composing, and arranging music for all the services and for other musical events at the temple. According to Sylvia Factor, who sang in the choir for many years, Einstein brought much of the music from Russia when he emigrated to the United States from Odessa. The music, in manuscript form, was the product of the great Russian composers Lewandowski, Novokovsky, and others. This was in the days before copy machines, and he used the summer months to copy each part by hand for distribution before rehearsals for the High Holidays. Beyond this, he created and composed beautiful music, which is still used, for the synagogue services. Arthur Einstein died on December 13, 1960.

Ralph Einstein of Oak Ridge, Tennessee, recently spoke about his father, Arthur Einstein. Arthur Einstein required that the choir he directed at Temple Emanu-El hold many rehearsals. Members worked hard, reflected in the perfection of choir performance. Ralph himself, an excellent pianist at an early age, was taught by his father. When the membership of Temple Emanu-El grew, it became necessary to hold High Holiday services in three locations. Arthur Einstein trained choirs for two of the locations, and Ralph was in charge of the third choir, which sang at a location in Brown University. It was Ralph Einstein's feeling that the excellence of the well-trained choirs greatly enhanced and bolstered the services held at Temple Emanu-El.⁶

Sylvia Factor remembered the beauty of the Neilah service (the closing service for Yom Kippur) in which arrangements of music by Arthur Einstein were sung. She recollected how the choir sang from the loft and the cantor was positioned on the pulpit. The role of the organist, she felt, added to the overall aesthetic effect.⁷

Cantor Jacob Hohenemser served as cantor of Temple Emanu-El from 1940 to 1964. Born in Tuebingen, Germany, he studied at the Trapp Conservatory of Music in Munich and at the Teachers' Seminary at Wuerzburg. He served as Cantor in the famed Rashi Synagogue in Worms for five years and at the Great Synagogue of Munich until its destruction in 1937. He was interned at Dachau but was released and migrated to the United States in 1939.

Arthur Einstein brought to Temple Emanu-El his Eastern European tradition from Russia and Poland. The cantors of this background chanted the prayers familiar to Jews who immigrated to Rhode Island from that area. But Hohenemser's background was of the Western European tradition, much more formal; the music was written down, note for note. Einstein taught Hohenemser how to sing according to the Eastern European tradition. Frieda Hohenemser Nemzoff (Jacob Hohenemser's widow) recalled that the cantor sang according to the Germanic orientation at Friday night services. The members of the congregation who attended on Friday nights

related to the music which was similar to that written for opera. Nemzoff remarked, "On Friday night there was not a single seat vacant in the temple. It was the 'in' thing to do to go to Temple on Friday nights. The officers would get all dressed up in their tuxedos and sit on the *bima* (podium). That is when the music flourished. There was participation from the audience." However, for the Saturday morning services, which were frequented by the older members, Hohenemser performed according to the Eastern European tradition.⁸

Jacob Hohenemser was as renowned for his scholarship as he was for his fine voice and musical ability. He received a degree from Rhode Island College and was the first cantor to receive a doctorate in sacred music from the Cantors' Institute of the Jewish Theological Seminary. He was an editor of the "Cantors' Voice" and was an active member of the Cantors' Assembly, having been involved in its founding. "The temple family was saddened by the sudden passing of Cantor Hohenemser (August 6, 1964) who for so many years had brought the beauty of his voice to the temple services and to so many other functions. He pursued all manner of cultural attainments and continued his vocal training throughout his lifetime. The International Institute presented him with the Outstanding Citizen Award. He also served



Temple Emanu-El Choir, June 14, 1929. Seated, l. to r., Esther Lozovitsky (Tenenbaum), Julia Berlin (Weber), Ida Lozovitsky, Unidentified woman. Standing, l. to r., Arthur Einstein, choir director; Samuel Shnider, Jacob Leichter, Sarah Olch Webber, choir soloist; Abraham Pollack, Samuel Berditch.

as president of the Rhode Island Region of the Zionist Organization of America.”⁹

Four members of the Temple Emanu-El Choir during the early decades of that temple’s history (1927-1964) spoke of the important role of the choir with the cantor at both the High Holiday services and the Friday night services.¹⁰ The choir was made up of three or four altos, three or four sopranos, two tenors, and two bass voices. The number would vary depending on the availability of singers since one of the temple’s stipulations was that the members of the choir be Jewish.

In the history of the Temple the acquisition of the organ was a matter of controversy. From funds raised by the Temple sisterhood an organ was installed and used for the first time at the Shevouth services (when the service is devoted to a specific reading in the Talmud) in the Spring of 1946. However, at a board meeting of September 26, 1937, the subject of the playing of the organ at Yiskor services (prayers of remembrance for the dead) was raised. Those who opposed it as irreligious were ready to walk out if the organ were played. Rabbi Israel Goldman, rabbi at the time of the controversy, was in favor of the organ and stated that his teachers found nothing against the use of the organ even on the High Holidays. After much discussion a vote of confidence was given to then President Philip Joslin and Rabbi Goldman in their decision to have the organ played during Yiskor services. Gradually the organ was used on all occasions, including Friday night and Saturday services.¹¹

In addition to the choir, Temple Emanu-El had a choral group made up of the choir plus a number of additional members. Arthur Einstein led that group as well. This group sang at functions outside of the temple.

With Einstein’s death in 1960 and Hohenemser’s death in 1964, a music committee was formed to determine the direction of the choir and the subject of hiring another cantor. A history of music continues to enhance the services at Temple Emanu-El.

KADIMAH CHORAL SOCIETY

A news story in *The Jewish Herald* of February 14, 1936, on the Kadimah Choral Society reported:

“Brought together by a love of music and a desire to foster the interpretation of choral music, a group of musicians and music lovers met last Wednesday evening and organized the Kadimah Choral Society. Arthur Einstein, musician and pianist, was chosen director of the chorus. Mrs. Caesar Misch gave a talk on ‘The Value and Joy of Music.’”

Members of the organization were composed of two groups. Members of the chorus, who were to participate in the musicales, were called “active workers.” The

“passive” members were those whose love of music would entitle them to attend private musicales and to help foster the desire of perpetuating choral music, especially that of Jewish origin. Kadimah was not to be connected with any other organization but its services would be available whenever a communal chorus was required.

Elections were held, and Mrs. Joseph Webber was chosen president. Other officers included vice presidents, Mrs. Adolph Gorman and Jacob Leichter; secretary, Miss Julia Berlin; and treasurer, Mrs. Arthur Levy.

Rehearsals were to be held weekly at the Music Mansion on Meeting Street, Providence, and all who were interested in choral work were invited to attend.

The first concert by the Kadimah Choral Society was given in honor of Providence’s Tercentenary. It was held in the Plantations Auditorium on June 9, 1936, and featured Sarah O. Webber as soloist and Bella G. Halpert accompanist. It was the hope of the society that its aim had been realized: the appreciation and love of music as a need and the beauty that could be brought before the community by satisfying that need and that its initial performance would meet with the approval of the community, meriting its continued cooperation and enthusiastic support.

There is little documentation about this choral group, but two of the programs and a news bulletin indicated that the Plantations Club in Providence was the location of Kadimah concerts. The following description of the Kadimah Choral Society appeared in the Bulletin of the Providence Plantations Club, October 11, 1939, Vol. XXI, No. 1, in advance of a Kadimah concert on November 5.

The Kadimah Choral Society was founded in 1936 to perpetuate and promote the best in Jewish music. The director, Mr. Arthur Einstein, was formerly professor of piano music at the Odessa Conservatory and is now organist and choir conductor at Temple Emanuel in Providence. The combined artistry and musicianship of the work of this choir has brought them high praise wherever they have been heard. Mr. Einstein’s talented young son, Ralph, aged thirteen, will appear as soloist. He has studied under his father and also under Felix Fox, with whose string ensemble he has played in Boston concerts.

The choir consists of thirty voices with Sarah Webber as soloist. Their program will include Hebrew, Yiddish and English compositions.

Two members of the Kadimah Choral Society recalled that they attended rehearsals in the Strand Building located in downtown Providence, that the choral group was made up of individuals from several choral groups, and that it was a short-lived organization.¹² Laura Leichter Katzman remembered with fondness the rehearsals of the Kadimah Choral Society, “We had a lot of fun. there was such

camaraderie. We all loved Arthur Einstein, who taught us and who composed music for the group." She also recalled that she and her brother, Jack Leichter, took the streetcar from their South Providence home to rehearsals. She was under the impression that their first rehearsals were in the Jewish Community Center on Benefit Street in Providence.¹³

There is a scarcity of information on the Kadimah Choral Society in spite of the fact that it was such a large and active group. For example, involved in its original concert in 1936 were forty-four singers in addition to the soloist, twelve individuals on the committee for arrangements, and forty-three sponsors.

Since Ralph Einstein was only thirteen years old when the Kadimah Choral group was founded, his recollections were rather hazy, but he did remember playing the piano with the group and that the choral group had given performances in Sayles Hall on the campus of Brown University. Since most of the singers could not read music, his father, Arthur Einstein, trained them by rote. This group flourished during the Depression years, but Ralph was under the impression that it only existed for a few years at most.

One incident remained in his memory. A member of the group who lived three miles from the rehearsal location walked to and from rehearsals in order to save the five cents for streetcar fare.¹⁴

CONCLUSION

Music in one form or another has played a large role in synagogue and lay Jewish history. There has been no attempt in this study to cover all of the cantors or choirs or possible other choral groups in the Jewish history of Rhode Island. The research attempts to cover a period from the last decade of the 19th century through the 1940s. The examples may be representative of other synagogues of that period. The study indicates the importance of music in the enhancement of a service and in the camaraderie that existed among the individuals who sang in the choirs and choral societies.



NOTES

- ¹ *The Standard Jewish Encyclopedia*, New Revised Edition, Doubleday & Co. Inc., Garden City, New York, 1962, pp. 398 and 438.
- ² Interview with Harold Coleman, April 26, 1993.
- ³ Interview with Leo Cohen, June 18, 1993.
- ⁴ Interview with Bella Halpern Braunstein, June 13, 1993.
- ⁵ Horvitz, Eleanor F., "Temple Beth Israel 1921-1981," *Rhode Island Jewish Historical Notes*, Vol. 9, No. 1, November 1983, p. 36.
- ⁶ Telephone interview with Ralph Einstein, August 23, 1993.
- ⁷ Interview with Sylvia Factor, February 25, 1993.
- ⁸ Interview with Frieda Hohenemser Nemzoff, May 10, 1993.
- ⁹ *Temple Emanu-El, The First 50 Years, 1924-1975*, p. 77.
- ¹⁰ Factor, *ibid*; interview with Evelyn Gerstenblatt, May 28, 1993; Cohen, *ibid*; Nemzoff, *ibid*.
- ¹¹ Emanu-El, *ibid*; board minutes, p.50.
- ¹² Nemzoff, *ibid*; Gerstenblatt, *ibid*.
- ¹³ Interview with Laura Leichter Katzman, July 21, 1993.
- ¹⁴ Einstein, *ibid*.

CHRISTIANS, JEWS, AND THE HEBREW LANGUAGE IN RHODE ISLAND HISTORY

BY SHALOM GOLDMAN

The study of Hebrew in Colonial America and in the early Republic was, for the most part, a Protestant endeavor. The few Jews resident in the thirteen colonies (estimates range from 1,000 to 1,500) used Hebrew for liturgical and other religious reasons, but theirs was a Hebrew quite different from the language studied in the early American colleges and in the homes of ministers, professors, and legislators. Colonial American Jews, be they of Sephardic or Ashkenazic extraction, used and studied a rabbinic Hebrew that had a long history of continuous development. Their Protestant counterparts were students of what a modern scholar has dubbed "Divinity School Hebrew, the original language of the text sacred to Protestants, a text created by a 'primitive people,' Jews, who were of little contemporary relevance except for millennial groups." The pedigree of Divinity School Hebrew was then approximately two centuries old. Its origins lie in sixteenth century German humanism, and in the related Reformation ideal of *scola scriptura*, the notion that the text of the Bible was the only source of revealed truth.¹

It is important to make this distinction between Christian Hebraism and Jewish use of Hebrew. It should serve as a corrective to the prevailing notion that European and American Christian study of Hebrew language and Hebrew texts implied a sympathetic interest in Jews, be they individual Jews or members of an established Jewish community. To the contrary, some Christian Hebraists, in their zeal to demonstrate the "Christian truth" through the study of Hebrew, were most vocal and active in their anti-Judaism. In some cases this took the form of missionary activity; in other cases Hebrew learning was a tool used to expose the alleged iniquities of the Jews. Though valuable, these sharply drawn distinctions between rabbinic Hebrew and divinity school Hebrew, and between Hebraism and philo-Judaism, break down when we examine the case of Hebrew in Rhode Island. Famed for its religious tolerance and distinguished by the presence of a flourishing Jewish community of Newport, Rhode Island offers the student of American Hebraism a model with which to examine the relationship between Christian Hebraism and Jewish cultural and religious life in eighteenth-century America. As I hope to demonstrate, it is a model in which the sharply drawn distinctions mentioned above tend to blur or break down.

Dr. Goldman is the second Touro National Heritage Trust Fellow. He received a three-month fellowship in 1992, administered by the John Carter Brown Library at Brown University in Providence, Rhode Island, for research on some aspect of the Jewish experience in the Western Hemisphere prior to ca. 1860. This article is based on Dr. Goldman's presentation in the Touro Synagogue in December of 1992. He is a Professor in the Asian Studies Program at Dartmouth College.

In 1626, Roger Williams completed his degree at Pembroke College, Cambridge University. As a student he excelled in the study of languages, an aptitude he demonstrated during his earlier studies at Sutton's Hospital (Charter House), London. At Cambridge in the early seventeenth century, the aspiration of the college tutors was that each of their students would achieve the perfection of the "tri-lingual man," the scholar who could read the Greek, the Latin, and the Hebrew. At Pembroke, "Latin was the language of instruction although students were encouraged to converse in Greek and in Hebrew." Williams mastered the classical languages and proceeded to modern languages. In his careers as teacher, writer, polemicist, and legislator Williams often called upon his knowledge of the classical and modern languages to illustrate a point. In his later years he was considered "well versed in five languages besides his own: French, Dutch, Latin, Greek and Hebrew."

Williams spent an additional two years at Cambridge preparing for the ministry and in 1631 embarked on his voyage to America. In the colonies, despite the hardships that he endured, he continued his language and textual studies. His facility with languages enabled him to quickly gain facility in some of the American Indian languages. "My desire is that I may intent at what I long after, the Native's Soul, a constant, zealous desire to dive into the Native language so burned in me that God pleased give me a painful, patient spirit to lodge with them in their filthy smoke holes even while I live at Plymouth and Salem, to gain their tongue."

There is a striking similarity in Williams's approach to Indian languages and the Christian Hebraist approach to Hebrew as the Jewish language. Williams sees the Indian languages as a window into "the Indian soul" intended as a tool for preaching the gospel; Christian Hebraists often saw knowledge of Hebrew as a tool to be utilized in arguments with the Jews and in convincing the Jews of the Christian truth.

On a 1643 trip to England, made for the purpose of seeking an English charter for Rhode Island, Williams wrote *A Key into the Language of America*: "It established Mr. Williams as a scholar, linguist, Indian authority, and foremost English missionary. The members of Parliament were so favorably impressed that this pamphlet had great influence in their granting of three charters in 1644." In *A Key to the Language of America*, Williams implies that there is validity to what is now dubbed the "Jewish-Indian Theory," a notion that the Natives of the Americas were descended from the Lost Tribes of Israel and that, therefore, the languages of the Native Americans had affinities with Hebrew, Aramaic, and other Near Eastern languages.

Williams, in a letter to Thomas Thorogood, author of *Jews in America or Probabilities That the Americans are of that Race* (London, 1650), observed cultural affinities between the Indians of his day and the biblical Jews. Among these observations: "The Indians separate menstruating women in a little wigwam as the Jews separate themselves under such circumstances," and that the Indians believe in a God above who made heaven and earth.

It seems that on each trip to England, Williams availed himself of the opportunity to study his beloved learned languages. From the winter of 1652 to the summer of 1654, he was resident in England. This was the most turbulent period in English political and ecclesiastical history, and Williams took the opportunity to express himself forcefully on the issues of the day. He was an advocate of voluntarism as against the power of the established church, and he advocated the adoption in England of those very principles on which Rhode Island was founded: "Absolute voluntarism in religion or no state church of any kind."

Especially stimulating for Williams were his frequent meetings with the poet John Milton, whom Cromwell had appointed "Secretary for the Foreign Tongues" to the Council of State which replaced the monarchy. No doubt some matters of state were discussed at the Williams-Milton meetings, but most of their time together was devoted to what we would now call a "language exchange." Milton, then in the first years of his blindness, gave Williams the opportunity to practice speaking in Hebrew, Greek, Latin, and French, and in exchange, Williams taught Milton some Dutch. On this same trip to England, Williams wrote forcefully to advocate the readmission of the Jews to England and he put his ideas on Jewish rights into practice when he later admitted Jews as full citizens of Rhode Island.²

Though the leap made by modern authors from Hebraism to philo-Semitism is often too easily made, in Williams's case it would seem that the leap is justified. His abiding interest in the biblical languages and his advocacy of the admission of the Jews to England set the stage for the admission of Jews to Rhode Island. Williams thus set the tone for Rhode Island's cultural and religious future; the ideological function of Hebrew in Williams' thought was later manifested in Rhode Island cultural life.

Cultural institutions which developed in eighteenth-century Rhode Island, among them Newport's Redwood Library and Brown University, demonstrated an unusual connection between Hebraism and the Jewish community. The Jews of Rhode Island played a role in the formation and growth of these institutions. This is in marked contrast to Massachusetts, whose cultural institutions were purely Protestant, though Jewish and Hebrew terminology is often used to describe them. Cotton Mather's description of Cambridge, Massachusetts, as *Kiryat Sefer* (city of a book, Hebrew) and of Harvard College and other schools as the *Batei Midrash* (houses of study, Hebrew) of the Commonwealth are playful linguistic borrowings from the Hebrew. No Jewish connection or affiliation is implied. To the contrary, in Mather's thought Jewish learning was now supplanted by Christian study of the sacred languages and texts. We have to distinguish between Hebraism as appropriation, which we see very clearly in the work of Cotton Mather, and Christian Hebraism as empathic identification with Jewish life and texts, which manifested itself in William's work and subsequent Rhode Island history.³

This is not to say that Williams, in his liberalism, did not hope for the ultimate conversion of the Jews, but rather he saw this, and the fulfillment of other eschatological predictions, as something in the distant future. As Arthur Hertzberg has noted, Williams argued that the only way to achieve the ultimate triumph of Christianity was to create a civil society in which Christianity would be taught but not forced.⁴ Our earlier observation that Christian Hebraism and philo-Judaism are not to be confused still stands, but it is an observation that needs to be further refined. Williams, though hoping for the ultimate conversion of the Jews, argued for their readmission into England and only a few years later enabled the Jews to settle in Rhode Island. Their conversion would come at the end of time, and not through human agency. Williams's thoughts on Jewish rights in a Christian society are summed up in his response to the readmission controversy in England:

I humbly conceive it to be the *Duty* of the *Civil Magistrate* to break down that superstitious *wall of separation* (as to Civil things) between us Gentiles and the Jews, and freely (without this asking) to make way for their free and peaceable Habitation amongst us.

As other *nations*, so this especially, and the *Kings* thereof have had just cause to fear, that the *unchristian oppressions, incivilities and inhumanities* of this *Nation* against the *Jews*, have cried to *Heaven* against this *Nation* and the *Kings* and *Princes* of it.

What horrible *oppressions* and horrible *slaughters* have the *Jews* suffered from the *Kings* and peoples of this *Nation*, in the Reigns of *Henry 2, K. John, Richard 1. and Edward 1.* Concerning which not only we, but the *Jews* themselves keep *Chronicles*.⁵

In the eighteenth century we find a similar tension in the life and work of Ezra Stiles, pastor of the First Congregational Church of Newport. Resident in Newport for twenty-three years (1755-1778) Stiles evinced a life-long interest in Hebrew and the Jews. In Stiles's case, this was not an occasional, though significant, interest as it was with Williams. It was not an interest dictated by political issues or questions of civil rights, but rather, it was a grand life-long obsession. As G. A. Kohut pointed out at the beginning of this century (in his *Ezra Stiles and the Jews*) both Stiles's diary and correspondence were replete with references to matters Jewish and Hebraic. Arthur Chiel, in his important work on Stiles at Yale, has analyzed Stiles's ambivalence towards the Jews: "Ezra Stiles kept an open mind throughout his lifetime, allowing knowledge and ideas to flow freely through it. And although there was undoubtedly an ambivalence in his attitude to the Jews he had not allowed the scales of judgment to tip over into the fixed antipathetic stance on his part."⁶ Stiles's continuing study of Hebraic sources, which extended throughout his lifetime, his intimate association with Newport Jews and their visiting rabbis, his very profound feelings for Rabbi Carigal, all of these had their cumulatively positive effect upon

him. For Stiles the conversionist issue was always there. Ultimately, as he saw it, the Jews would see the Christian truth. But his hostility to the Jews did not triumph over his interest in them.

The attitudes of Roger Williams and Ezra Stiles contributed towards the formation of a "Rhode Island Hebraism," a configuration of (1) interest in Jewish texts and Jewish language, (2) ambivalence towards the Jews, (3) toleration of and interest in Jewish community. This created the climate for an interesting cultural ferment: a ferment we can see operating in the relationship between Stiles, the Jews of Newport, and the visiting Rabbis of Europe and Palestine. This then sets the stage for the inclusion of Jewish elements in the formation and early history of two Rhode island cultural institutions: the Redwood Library of Newport and Rhode Island College (later Brown University).

When the Redwood Library opened in 1750, prominent members of the Newport community contributed books from their personal libraries or contributed towards the purchase of books from to be shipped from London. It is significant that, at the time of the opening of the Library, members of the Newport Jewish community donated a copy of Leusden's edition of the *Biblia Hebraica* (a very sumptuous printing of the Hebrew Bible) and a copy of David Nieto's *Matteh Dan*. This was not a random choice. Nieto, *Haham* (1654-1728) of the Spanish and Portuguese Synagogue in London, wrote *Matteh Dan* in response to attacks by Christians on the rabbinic tradition, and the treatise is a defense of rabbinic tradition against these attacks. The donation of the book can be viewed as an act of resistance to conversionist pressure, and it demonstrated a willingness to stake a claim for the Jewish community's integrity and individuality. A quarter century later, some of the elders of the Jewish community, among them Jacob Rodriquez Riviera, Aaron Lopez, and Isaac Stark, together with Ezra Stiles, donated a copy of Montano's *Bible in Hebrew, Aramaic, Greek and Latin* in eight volumes. According to Robert Behra, curator of Special Collections at the Redwood Library, "Ezra Stiles was made an honorary member of the Library in 1755 and, in 1756, he was elected librarian, a post he held until 1764. And he again was elected librarian between 1768 and 1777.⁷

At Rhode Island College, founded in 1764, we see an early flowering of Hebrew studies. Some of the founders of the College were educated at the College of New Jersey (Princeton) where Hebrew was taught to the freshman class. In contrast to Hebrew studies at the other American colleges (Hebrew was taught at the nine American colleges founded before the American Revolution), the history of Hebrew at Rhode Island College is linked to the Jewish community.

In this early period there were no Jewish students at Brown, just as there were no Jewish students at any of the American colleges. The Jewish community of Newport

dispersed after the Revolution; before the Revolution they sent no students to the College. There were offers from the Jewish community to pay for a professor of Hebrew. Some have suggested that the offer was to pay for a Jewish professor of Hebrew, although I don't see this directly reflected in the correspondence. There is a letter to the Trustees, within a few years of the founding of the college, from a South Carolina Jewish merchant, Moses Lindo. Lindo inquired whether Jews would be admitted to the new Baptist college. The Trustees assured him that they would accept Jewish students. It is clear from the College records that the trustees expected donations to pour in as the result of this liberalism. Mr. Lindo, for his part, seemed satisfied to donate his original £20 and did not explore this matter further. But here too, in these early years of Brown, we have an unusual interaction between members of the Newport Jewish community, the founders of Rhode Island College, and Jewish merchants elsewhere in the Colonies. Though nominally a Baptist school, the college was open to all students, and it was not doctrinal in its teaching. And this in line with Rhode Island's reputation for liberalism in matters of religion must have attracted interest from a merchant such as Lindo.

Brown's first class studied Hebrew; their teacher was David Howell (1747-1824). Instruction was from the text of the Hebrew Bible. The College Library had a manuscript volume entitled *A New and Short Method to Learn the Hebrew Tongue without the Assistance of a Master* by one Adam Joseph Rheiner, and the college's first catalogue also lists a Hebrew dictionary.⁸ As the method used in learned languages was recitation, that is, the students would prepare the text on their own and read it to the professor in class, the grammar and the dictionary were the only teaching aids at their disposal.

Professor Howell, who taught the "learned languages," was also a mathematician and a linguist. One must remember that in the early American colleges there were very few professors, and each professor was obligated to teach a number of subjects. Howell, who later became Rhode Island's most eminent jurist and a member of the Continental Congress, imbued his students with a love of the biblical text in its original languages. In the diary of one of these students, Solomon Drowne, we can see Howell's influence at work. Drowne, who kept a diary throughout his college career, tended to use Latin when he was making notes about his women friends in Newport. Matters of the heart, it seems, had to be recorded in a classical, private language. Drowne was smitten with one Emilia, a young woman of Providence, and for a number of years his diary is full of references to her, all written in Latin. But when Solomon Drowne reflects on matters religious or spiritual it is not Latin that he turns to, but Hebrew. In March 1773 Drowne wrote: "Arouse my soul, look around you, consider how and what thou art. But what can I do in this grace divine? Assist me. I trust I am sincere when I say as in Psalm 130, verse 5. 'I wait for the lord, my soul does wait, and in his word do I hope.' [The biblical quotation is written

in Hebrew with no English translation provided.] I return my most sincere thanks on my kind preserver, for thy protection of me this last year ... Make I beseech thee my gratitude adequate to the favors I have received.”⁹

A few lines later Drowne writes, “I humbly entreat thee, my Creator, thy may arrive with light knowledge my Redeemer, Jesus the Son of thy love.” So it is clear that for Drowne Hebrew is reserved for the theological/spiritual sphere; Latin is for the conjugal/erotic — and it is equally clear that the reference here is Christian, with no references to matters Jewish.

Professor Howell and James Manning, founder of the college, were, for long periods, the only two faculty members at the new college. Howell continued as professor until 1779 when, owing to the Revolutionary War, all college exercises were temporarily suspended.

While Solomon Drowne’s use of Hebrew is noteworthy, it is not unheard of in Colonial American circles. We know of other seventeenth- and eighteenth-century American Protestant students of the learned languages who peppered their diaries with words and phrases in Hebrew, Greek, and Latin. What is remarkable is that later in his diary Drowne recorded his impressions of the Jewish community of Newport and he did so in a humorous and at the same time respectful manner.

It seems that Solomon Drowne and his Rhode Island College classmates would slip out of their residences and try to find some diversion (and more interesting food) in town. If they were caught, the penalties were quite stiff, especially if they were caught drinking liquor. On October 6, 1773, they went out on the town, intending to use a visit to the synagogue as both a diversion and an excuse for not returning to their boarding house for dinner. To their surprise the Jews were not eating that day (they did not realize that they picked Yom Kippur as a day to visit). But the opportunity to actually linger at the synagogue, or at least to tell their professor that they had, provided them with a fine excuse when they appeared at their house in the middle of the night, and professed to a complete lack of appetite.

At Rhode Island College, as at other colonial American colleges, commencement orations were delivered both in English and in the “learned languages.” At the Commencements of 1776 and again in 1778, one of the orations was delivered in Hebrew. (Some college documents of the Revolutionary period have been lost, but college records confirm the existence of Hebrew orations on at least these two occasions.) Similarly, at Dartmouth, we find Hebrew orations delivered over a period of almost forty years — from the founding of the college until the death of Professor Smith in 1809. At Harvard this tradition was intact until 1817. As with the study of Hebrew generally, the tradition had no relation to matters Jewish. The orations were the usual exhortations to good behavior and were Christian in character. The one interesting exception, an 1800 rabbinic Hebrew oration at

Columbia, proves the rule.¹⁰

After a hiatus of about thirty years, Hebrew was again offered at Brown in the early 1830s. In this period, the teacher of Hebrew was Horatio Hackett (1808-1875), who was later to be the preeminent teacher of the New Testament in the United States. Hackett left Brown in 1839. He moved to Newton Theological Seminary, where he taught for thirty years. He was a pioneer in forging a relationship between Hebraic studies and Holy Land exploration. In 1852, he travelled to the Levant. The resulting volume, *Illustrations of Scripture: Suggested by a Tour Through the Holy Land*, was a serious contribution to the growing American literature on the topic.

But the story of Hebrew in Rhode Island and its relationship to the Jewish community did not end with the decline of the Newport community. John Hay, who was educated at Brown and seems to have studied Hebrew there, became the Secretary of State at the beginning of the twentieth century. Hay took a lively interest in the welfare of European Jews, most particularly in the situation of the Jews of Romania. This community had long been an object of concern for American Jews. The first U.S. Consul to Romania — from 1871 to 1875 — was Benjamin Peixotto of the colonial American Sephardic family. He was concerned with the situation of the Jews of that country, as were many of his co-religionists in the United States. As a result, the Order of B'nai Brith in America contributed to the building of the first U.S. Consulate in Bucharest. When Hay became Secretary of State he expressed his concern for the Jews of Romania in a letter to a midwestern rabbi. This letter is written in Hebrew and indicates that Hay was trained in Hebrew at Brown.¹¹ A pattern emerges here in which the intellectual legacy of eighteenth century America, in the form of Hebrew instruction at Brown, influenced American diplomatic affairs in the early twentieth century.

In 1896 Brown granted an honorary degree to Oscar Straus. Brother of Isidor and Nathan Straus of department store fame, Oscar became a scholar, and United States diplomat. He was an advocate of Jewish rights, and, as U.S. diplomatic representative in Constantinople he supported the Jews of Palestine in their struggle against Ottoman restrictions on Jewish emigration and land purchase. Straus wrote a biography of Roger Williams, an act of homage in which he seemed to indicate that he owed his advancement in the American educational and diplomatic worlds to the liberalism exemplified in Williams's attitude toward the Jews. He named his son, who also became a public figure, Roger Williams Straus. Thus in an almost novelistic fashion the circle is now completed. In the 1650s Roger Williams advocated the readmission of the Jews to England and enabled the Jews to settle in Newport, Rhode Island. In the late 1890s Oscar Straus, recipient of a Brown honorary degree, and biographer of Roger Williams, used his influence to help persecuted Jews in Europe. And in 1902 John Hay, American Secretary of State, expressed, in Hebrew, his concern for the persecuted Jews of Romania. Both Hay

and Straus were the products of a unique tradition of Rhode Island Hebraism, a tradition which still lives and thrives at Rhode Island's cultural institutions.



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- ² On Roger Williams and matters Hebraic see R.B. Morris, "The Jewish Interests of Roger Williams," in *The American Hebrew*, Dec. 9, 1921.
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- ⁴ A. Hertzberg, "The New England Puritans and the Jews," in Goldman, *ibid*.
- ⁵ O. Straus, *Roger Williams, The Pioneer of Religious Liberty*, 1894.
- ⁶ "Ezra Stiles and the Jews: A Study in Ambivalence," in Goldman, *ibid*.
- ⁷ Correspondence with R. Behra of the Redwood Library, 1992.
- ⁸ Correspondence with M. Mitchell, Archivist, Brown University, 1992.

- ⁹ The Diary of Solomon Drowne, 1770-1774 (Brown University Library).
- ¹⁰ On these orations see Dr. Goldman's recent paper "Two American Hebrew Orations" in *Hebrew Annual Review*, 1991.
- ¹¹ Jay's Hebrew letter is reproduced in M. Davis (ed.), *With Eyes toward Zion*, 1970.

100TH ANNIVERSARY OF B'NAI ISRAEL, WOONSOCKET — 1993

BY GERALDINE S. FOSTER

During the post Civil War period, while the Jews in Providence were building their community and developing its institutions, a scattering of their co-religionists moved to the smaller towns of Rhode Island, notably Newport, Westerly, and Woonsocket.

The distinction of being the first Jewish settler in Woonsocket belongs to Solomon Treitel, who came from Boston. Treitel's advertisement for his clothing business stated that his firm was established in 1873, although, according to Temple B'nai Israel archives, he had come to Woonsocket in 1866, his brother Max the following year. Another early settler, Harris Schwarz, no relation to a later settler, spent a brief time in the city and then disappeared. He is first listed in the Woonsocket City Directory as "Schwarz the Hatter" on Honan's Block in 1880. Two years later he appears as proprietor of "Depot Cigar Store" at the Providence and Worcester Depot.

By 1889, the Jewish population had grown sufficiently to support a congregation, Lovers of Peace, which received its charter from the state four years later in 1893. The incorporators were Solomon Treitel, Michael Jacobson, Phillip Hopp, Harris Fellman, Bernard Goldonofsky, and Samuel Schlansky. Treitel served as president. Initially the members held services in a loft on South Main Street. The congregation flourished; three years later it had a Sunday school, land for a cemetery, and a *Hevra Kaddisha* (burial society, Hebrew).

In the meanwhile, another group applied for and received a charter as the Woonsocket Congregation Sons of Israel. The year was 1895.

When Lovers of Peace began to meet under the leadership of a lay reader, the congregation had the use of a *Sepher Torah* (Scrolls of the Law, Hebrew) procured by Samuel Schlansky from the Congregation Sons of Israel and David, Temple Beth-El, Providence. According to David Adelman, archivist of Temple Beth-El, the congregation and its rabbi, Dr. David Blaustein, gave other assistance to the Woonsocket Sons of Israel.

In January of 1902, the Congregation of the Lovers of Peace officially changed its name to B'nai Israel, and in September of that year voted to integrate the "Polo Street Congregation," not further identified.

Three years later a charter was issued to the Woonsocket Hebrew Mutual Aid Association for the purpose of sharing "social and literary culture" and for "mutual

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aid, charitable and educational purposes." In 1906 the Woonsocket Gemiles Chessed Association, a charitable society, was formed.

Not to be outdone by the men, a group of twenty women formed the Woonsocket Hebrew Ladies Aid Society with the express purpose of helping people. As their first major project, the women donated the Holy Ark to Congregation B'nai Israel in 1904 when the congregation moved to their first home on Green and Bernon Streets. It was the first of many major gifts from the Ladies Aid, later reorganized as the Sisterhood of B'nai Israel. Louis Darman purchased the key to the synagogue, one of the many benefices of three generations of the Darman family.

What do we know about the founders of the Woonsocket Jewish community? According to the Woonsocket City Directory for 1900, peddlers (21) predominated among occupations of the Jewish residents, followed by people connected with the clothing business (19). The list also included an oculist (optometrist), a book-keeper, a laborer, an overseer, a hairdresser (barber), a restaurateur, two cobblers, a grocer, and two dealers in fruit, one of whom had previously given his occupation as a butcher.

The large number of peddlers in Woonsocket is not surprising. Surrounded as it was by farms and villages, the city offered opportunities for earning a living by peddling, if one wished to invest long hours and hard work in the venture. Then, too, peddling required little in the way of capital or specialized training; immigrants usually lacked both. And so, often on foot, sometimes with horse and wagon, peddlers from Woonsocket traveled through the nearby villages of Harrisville, Chepachet, Pascoag, Statersville, Forestdale, or went door-to-door in the city itself, offering their goods or taking orders for merchants with established stores. By dint of long hours and ingenuity, the peddler could earn enough to support his family and perhaps even to open a small shop after a time, which many did.

Zel Levin spoke to Eleanor Horvitz of the experience of his father, Israel Levin.

... my dad had a clothing store on Main Street for many years, and was the first of five brothers to emigrate from Russia. After coming here at the turn of the century, he brought over his brother Robert (who spells his name with an "e" — Levine). He took in Robert as a partner, and for a while the store was "Levin Brothers." But then Robert struck out for himself and opened another store, Bob's Men Shop. This, of course, was typical of families of the day, very close and very supporting Falk Brothers was a huge clothing store, known for its easy credit terms. The "Brothers" were Morris and Joseph. Legend has it that they, like my own late dad, started their businesses by peddling from packs on their backs, walking many miles to service customers.*

**Rhode Island Jewish Historical Notes*, Vol. 10, No. 1, November 1989, pp. 49, 50.

It is a story repeated again and again. Israel Medoff, the late industrialist and philanthropist, whose generosity to the Woonsocket congregation and community was boundless in terms of service as well as finance, while a teenager supplemented his meager wages as a mill worker by peddling door-to-door in small area communities. Jacob Finklestein, a major manufacturer of rainwear in Woonsocket took a fancy to the city during his years as a "house-to-house direct-to-consumer salesman." Having been born in France, he could communicate easily with the largely French-speaking populace of Woonsocket, a distinct advantage not shared by other immigrant peddlers, and that rapport convinced him to open his factory here in later years.

Basically, then, one may say that these founding fathers and mothers were hard-working, industrious in the pursuit of the American dream for themselves, but especially for their children. They had a strong sense of community that transcended narrow bounds. It was inclusive, not exclusive.

However, it was a well-established fact, even back a century, that one cannot support a *shul* on dues and devotion alone, as the founders of Congregation Lovers and Peace discovered. Evidently the theater was in their blood, for they chose for their first fund-raising event a comic opera entitled "Esther." It proved to be a major social and financial success and foreshadowed many theatrical productions that raised funds for the shul in later years.

The first recorded fund-raiser by the Hebrew Ladies Aid Society/Sisterhood was a rummage sale held in 1910 at Nugent's Stable on Social Street. It realized a grand total of \$150, a goodly sum for those days. A gala ball also became an annual event for the women. To maximize their profits, they prepared all the refreshments, made the decorations, checked coats, and sold raffle tickets. The beneficiaries of their efforts were always the synagogue and the Hebrew school. Later, a separate organization, the Woonsocket Communal Fund (name later changed to the Woonsocket Hebrew Community Center), an offshoot of the society, devoted itself strictly to raising funds for the religious school and for a community center.

In 1914, two more organizations were added to the growing community roster: the Young Men's Hebrew Association and the Young Women's Hebrew Association. Basically social organizations, they also took on educational and cultural programs as well as fund-raising activities on behalf of the Jewish Relief Fund. The young men had a particular talent for debating. Indeed, the Woonsocket team attracted accolades as they went about their winning style of debating during the fifteen years of their existence.

The congregation prospered in its home in the former Presbyterian Church at Greene and Bernon Streets, holding services under the direction of a *hazzan* (who also doubled as a *shohet* (ritual slaughterer), a lay reader who had the education and

the scholarship to lead the prayers and on occasion to give a sermon or explanation of the Torah text in Yiddish. However, many of the younger members felt that the time had come to consider hiring a rabbi and to modernize the strictly orthodox service in ways they found more compatible. The appointment of Rabbi Abel Hirsh, an English-speaking Orthodox rabbi, in 1917 marked the beginning of the coming evolution of B'nai Israel to the Conservative ritual, although it remained Orthodox for the time being. The evolution was not necessarily peaceful, but an accommodation was ultimately reached that preserved unity.

Congregation B'nai Israel held a mortgage-burning ceremony in 1918, and, when in the next year they elected Arthur Darman for the first of an unprecedented nineteen terms, they faced the decades to come with optimism and confidence.

Although the membership of B'nai Israel, indeed the Jewish population of Woonsocket, did not grow much beyond 200 families, still over the decades they have sponsored a rich and ambitious calendar of cultural and social events: musical revues, plays and theatrical entertainments produced by Arthur Darman, the dynamic president and benefactor of the congregation; holiday celebrations, concerts of sacred and secular music, lecture series, youth activities, seminars, speeches by visiting dignitaries — Jewish and otherwise.

It amazes one to realize the energy and dedication of this congregational family, and it is well known how closely knit and devoted to each other its members have always been. As a teacher and as one engaged on several levels in Jewish education, I was struck by the concern of Congregation B'nai Israel for Jewish education and for the quality of that education for their children. Just three years after receiving their state charter, the Lovers of Peace congregation started a Sunday School. A decade later, Harris Fellman and Bernard Goldonofsky organized a religious school with weekday, after-school classes for which a special committee and later a separate group undertook fund-raising activities and support.

When the first English-speaking rabbi came to B'nai Israel in 1917, an English-speaking professional superintendent was hired to oversee the school. Special mention must be made of a very dedicated teacher who spent many, many years in Woonsocket, Charles Miller. He was an educator in the fullest sense of the word who devised his own method of teaching Hebrew, a method well ahead of its time. These were decades before there was a Bureau of Jewish Education and teachers' conferences with an exchange of ideas. Here in Woonsocket he developed his *Ivrit Be-ivrit* (Hebrew in Hebrew) curriculum, a Hebrew immersion. He served the congregation almost continuously from 1924 to 1948. Through his high standards and the longevity of his tenure he made the Woonsocket school a model for other larger, more populous schools to aspire to, and charted a course of innovation and quality for those who succeeded him.

In 1962, during the tenure of Samuel Medoff as president, the present beautiful edifice at 224 Prospect Street was dedicated. It was Israel Medoff's idea that the building honor the Jewish service men and women of Woonsocket who fought in World War II.

B'nai Israel is the third oldest, continuing, independent congregation in Rhode Island, third after Sons of Israel and David (Temple Beth-El) and Jeshuat Israel (Touro Synagogue). Many of the congregations organized before or at the turn of the century now exist as an appendage to the name of a newer group, as a memory of what once was. Yet this congregation remains vigorous and looks forward to its next one hundred years.



This article was adapted from a talk given by Geraldine S. Foster at Temple B'nai Israel on May 19, 1993, in honor of the opening event of the congregation's 100th anniversary celebration. Other anniversary events were programs on August 13 and 14 honoring cantor emeritus Philip Macktaz, who served as the congregation's cantor for more than 50 years. Featured was Cantor David Lefkowitz of Park Avenue Synagogue in New York City, who chanted for B'nai Israel High Holiday services as a young man. On October 3 a program of Jewish and Israeli music was performed, and on October 14 a panel discussion on the economics of the future was presented by Terrence Murray, executive officer of Fleet National Bank in Providence, a Woonsocket native; and James Medoff, professor of economics at Harvard University, a former congregation member. The culmination of the year-long celebration of B'nai Israel's first 100 years, on November 6, was a 90th birthday celebration for Samuel Medoff, past and honorary president, who served the congregation from the age of 21 except for the years he was an Air Force captain in World War II.

THE FIRST 100 YEARS OF THE NATIONAL COUNCIL OF JEWISH WOMEN

BY NAOMI BRODSKY

The history of 100 years of the National Council of Jewish Women was presented Sunday, April 18, 1993, at a meeting of the Rhode Island Section of NCJW held at Temple Beth-El, Providence. The program, "Memories, Milestones, and Miracles," was researched and written by Naomi Brodsky and directed by David Epstein. A living tableau of past accomplishments, it consisted of NCJW members, dressed in the typical garb of early officers of the organization, reading letters about local activities that were or might have been written to the founder of the organization, Hannah Solomon.

The narrator was Dawn Pollack, and the cast was made of Mardelle Berman, Carol Brooklyn, Fredi Solod, Seena Dittelman, Marilyn Friedman, Marion Goldsmith, Beth Weiss, Zelda Horvitz, Abby Leavitt, and Zara Matzner. Co-chairpersons of the event were Naomi Brodsky, Irma Gross, Barbara Long, and Marion Goldsmith, president, ex-officio. This article was adapted from Naomi Brodsky's script for the program.

INTRODUCTION

The 100th birthday of NCJW was a celebration of the life and accomplishments of a woman named Hannah Solomon, who in 1893 had a clear vision of a better world and who set out to prove, to men and women alike, that women could be a force for good in the creation of this world and who in 1893 established the National Council of Jewish Women. This celebration was also a tribute to the memory of Marion Misch, who in 1905 founded the Providence Section of NCJW, became its first president, and then went on to become the third president of the National NCJW in 1908. Ten decades later the Rhode Island Section saluted Hannah Solomon and Marion Misch and all the hundreds of Rhode Island women whom they inspired. The first letter, by Marion Misch, was found in the records of NCJW. The other letters are fictional but could have been written over the past century and attest to the great example set for Rhode Island Jewish women, decade after decade, who have continued the mission of the founders of NCJW.

1905

Teddy Roosevelt has just been elected. In New York a policeman arrests a woman for smoking cigarettes in public. The second Sunday in May is designated as Mother's Day. The unsinkable Titanic sinks, with a loss of life of over 1500 lives. Permanent waves become newest look of fashionable women. Albert Einstein formulates his theory of relativity. Franz Lehar presents his operetta "The Merry Widow" in Vienna.

To Hannah Solomon from Mrs. Caesar [Marion] Misch, president:

Meeting you at the Fourth Triennial Convention was truly an inspiration for me. I'm so excited about accomplishments of the Providence Section in our first year that I can hardly wait to show them to you.

We had started in 1894, you know, as the Roger Williams Circle of Jewish Women. There were interesting study groups but nothing cohesive to generate enough enthusiasm to continue as a group. But when we reorganized this year as the Providence Section, NCJW, and became affiliated with both the State Federation of Women's Clubs and the local council of Rhode Island women, a new spirit seemed to permeate the group, and we have grown by leaps and bounds!

We truly had an auspicious beginning, as our speaker at our opening meeting was president Faunce of Brown University, whose prestige attracted a large attendance, both men and women, numbering about 90 to 100.

The members who joined seem to be driven by a mission to serve the community. Our first endeavor was to organize sewing classes for girls between eight and twelve years old. Although originally thought of on a modest scale, the classes grew to an attendance of 200, whom we divided into two groups. The lower classes learn the ordinary stitches and as soon as possible make bags in which to keep their work. The higher classes are now making school aprons for themselves.

We now have a Sabbath School for boys and girls; about one hundred pupils are enrolled. Since many come from recent immigrant families, we teach all the children to respect any differences in ritual or habits. Many of the boys do not remove their hats.

We've already been asked to cooperate with other clubs in the State Federation of Women's Clubs in the effort to establish a Juvenile Court in Providence.

Our Junior Section was organized last month under the leadership of two able college students. Next time I write I'm sure that we'll have more to report, as we try to accomplish our main objective, a better understanding between the classes of Jews. What is important for our members to remember is that we are all American Jews now.

1914

The whole world seems aflame as a war rages out of control in Europe. Marie Curie receives the Nobel Prize for chemistry. Margaret Sanger is jailed for writing a book on birth control. Panama Canal opens. 19th Amendment gives women in U.S. the vote at last.

To Hannah Solomon from Mrs. Harry [Jeannette] Jacobs, president:

This year war clouds hover over us all. Our Providence Section has mobilized all its members to the war effort. We've made substantial contributions to the Red Cross, the War Savings Stamp drive, the Food Conservation program, and the Liberty Loan campaigns through our active volunteers.

We're especially proud of our work at the North End Dispensary on Orms Street, where we maintain nine clinics, all non-sectarian, all serviced by volunteer doctors and nurses, with Council women in daily attendance. Did you know we incorporated the dispensary in 1911? With individual donations from one dollar to twenty-five dollars and physicians who give their time and skills, we are able to provide a range of medical and dental treatments.

1925

First birth control clinic opens in N.Y.C. Amelia Earhart is first woman to fly across the Atlantic. Edna Ferber writes So Big. Nellie Taylor Ross of Wyoming becomes the first woman governor. Women's dresses feature straight lines; waistslines are out. Teapot Dome scandal rocks the nation. Hebrew University opens; Arabs march in protest. The Charleston, newest dance craze. Gertrude Ederle is first woman to swim English Channel.

To Hannah Solomon from Mrs. Louis [Luella] Sundlun, president:

Today was an exciting day for me. I joined the social worker and other Council volunteers in welcoming the incoming boats of the Fabre Line right at the dock. We take charge of women and children arriving, mostly from Eastern Europe. As they arrive, Council women hand out cards to girls and women which say: "Warning: Beware of those who give you addresses, offer you easy, well-paid work, or even MARRIAGE. There are many evil men and women who have, in this way, led girls to destruction. Always inquire of an NCJW volunteer in regard to these persons. They will find out the truth for you and will advise you."

Most of the people coming off the boats are thin and pale, so we immediately refer them to our North End Dispensary for admittance to a clinic. We keep in touch with those who remain in Providence for three years and give them help in getting settled, including lessons in English and other skills in Americanization. Our Service to Foreign Born is one of the most active components of our volunteerism.

1939

Quints are born. Jane Addams, founder of Hull House, famed settlement house in Chicago, shares Nobel Peace Prize with Nicholas Murray Butler. President Roosevelt signs Social Security Act. Frances Perkins named first woman cabinet

member. Margaret Mitchell publishes Gone with the Wind. Lindberg baby kidnapped. Adolph Hitler permanently brands the world with a horror many still find difficult to believe.

To Hannah Solomon from Mrs. Pierre [Carolyn] Brunshwig, president:

We're still recovering from the great Depression, and, as always, we in Council try to respond to social needs. We've started a Milk Clinic in South Providence in an empty store near a public school, in an effort to relieve the hunger and undernourishment of so many children whose fathers are still idle. The children are let out of school to receive milk and crackers at the Council station.

We're also involved in the rescue and resettlement of German-Jewish children — orphans mostly. As Hitler's horror spreads, we have joined with others to organize German-Jewish Children's Aid. We're urged to find adoptive homes and to help finance the trips of those bound for other points in the U.S.

As the stream of refugees swells, we know that NCJW is the only organization meeting refugees at the docks and helping them to adjust. Our port and dock work has grown from serving 2,000 refugees a year to over 16,000 by the end of this year.

We have a monumental task before us.

1942

Jews of Germany commanded to wear Star of David. Alas, we're at war again. Dwight Eisenhower takes charge in Europe. FDR creates the WAACS [Women's Auxiliary Army Corps]. Penicillin successfully used for major chronic diseases. The first atomic bomb is tested in New Mexico. Jitterbugging takes over the dance scene. The United Nations comes into being.

To Hannah Solomon from Mrs. Samuel [Ruth] Markoff, chairperson:

We're coping with the war as best we can. Let me tell you about our latest Council venture which has caused much excitement around these parts. Called Council House, it's actually a guest house for out-of-town visitors who need lodging. Many soldiers and Navy personnel are stationed nearby, and mothers, wives, and sweethearts come to visit them. Hotels are always overcrowded and private apartments are at a premium. So we conceived the idea of a home for these transient visitors to our community.

A fifteen-room house on Angell Street was offered to us rent-free for the duration of its need. We furnished the heating oil and refurbished the rooms to accommodate fifty guests at a time. Needless to say, this Council project, like all our others, is non-sectarian and free of charge. We've even been able to provide a baby-sitting service to enable young mothers to visit with their servicemen husbands.

1945

Aaron Copland takes a Pulitzer Prize for "Appalachian Spring." Queen Elizabeth ascends the throne. The "New Look" dominates the fashion scene. The two-piece bikini sends shocks waves along the seashores. The horror of Hiroshima and Nagasaki. V-E Day, and then finally V-J Day. End of the war at last.

To Hannah Solomon from Mrs. Benjamin [Sylvia] Rossman:

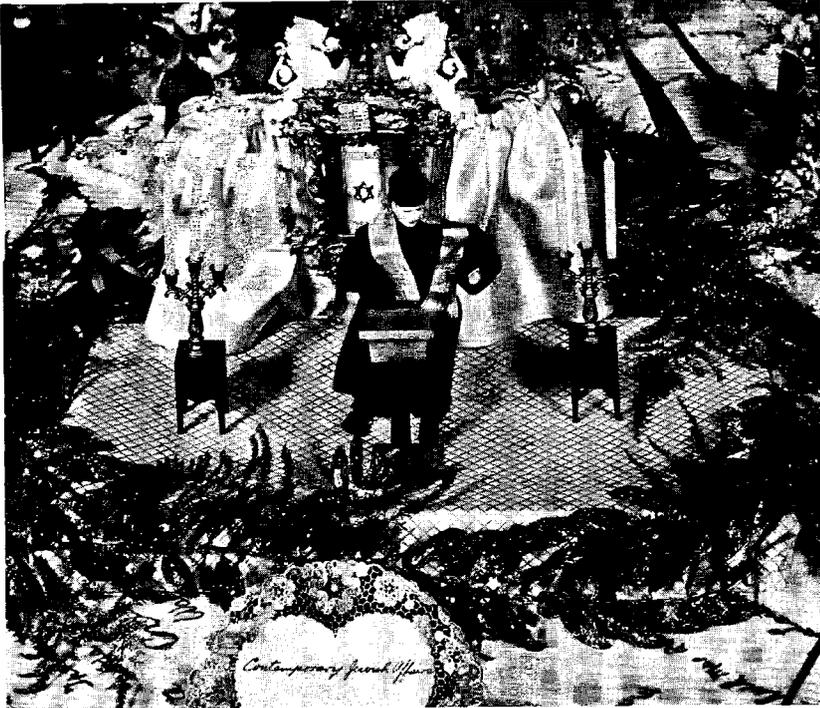
I know you share with us the sense of relief that the war is now over. There is no longer need for Council House, which we wrote you about when we started this project. The final report after the official closing of Council House revealed that, since 1943, 5,185 guests had been accommodated! The human interest stories which trace their source to Council House would, I am sure, furnish dramatic material for many a novel.



50th anniversary of Providence Section, National Council of Jewish Women, 1947. L. to r., Sylvia (Mrs. Benjamin) Rossman, Therese Wachenheimer, Mrs. Isaac Genser, Annette (Mrs. John) Rouslin, Unidentified woman in rear, Sadie (Mrs. Jack) Davis, Carolyn (Mrs. Pierre) Brunshwig, Maxine Israel (president of Councilettes).

Now we're about to establish a Thrift Shop, which we hope will be the source of ample funds for the continuation of our good works in the community. It will actually be a double mitzvah: beside providing good and useful clothing and other merchandise to those of low income for very nominal sums, we in turn receive money that enables us to grow in new directions to serve the needs of our community.

Times change, human needs change, and we of NCJW are always ready to respond!



Madeline (Mrs. Haskell) Talamo and Caroline (Mrs. Harry) Cohen, sisters, produced and created miniature replicas of the activities of the National Council of Jewish Women for the fiftieth anniversary celebration of the Providence Section, National Council of Jewish Women, held at the Biltmore Hotel, February 23, 1947. This photograph represents the Council's work on contemporary Jewish affairs. The miniatures were shown by Mrs. Cohen at the 100th anniversary of the National Council at Temple Beth-El in 1993.

THE 1950s

Alger Hiss sentenced for perjury. Eleanor Roosevelt publishes This I Remember. The Rosenbergs are sentenced to death for espionage. Color TV makes its appearance. McCarthyism and the erosion of civil liberties. Jonas Salk inoculates a generation of children with anti-polio serum. Sabin develops oral vaccine. Castro becomes Premier of Cuba. American soldiers off to Korean War. Hawaii becomes 50th state.

To Hannah Solomon from Mrs. Philip [Jennie Shaine] Dorenbaum:

When you founded NCJW, did you ever expect we would deal with refugees over and over again; did you ever dream that settlement of refugees would become such a vital part of world-wide Council's responsibilities? In Rhode Island, for instance, the number of refugee families has grown to a point where the R.I. Refugee Service has rented a house on Forest Street to accommodate as many families as possible on a short-term basis. Council supplies bed linens and has set up classes in English and Americanization skills. We anticipate that the work of R.I. Refugee Service will soon be taken over by Council's Service to Foreign Born.

How thrilled we are that 1948 marked the founding of the State of Israel. We now are ready to lend support and encouragement to Israel, especially to the education of its precious children.

THE 1960s

John F. Kennedy elected President. Bay of Pigs a disaster. First U.S. space flight. The Berlin Wall goes up. Tragically, we lose JFK, then Robert Kennedy, and then Martin Luther King. Lyndon Johnson becomes 36th President. Trauma of the Six-Day War. Rock concerts, Hippies, and flower children. Doing our own thing. Cambodia, Vietnam, and the aftermath. Russia puts first woman in space. Peggy Fleming wins World Championship for women's figure skating. Mickey Mouse celebrates his 40th birthday.

To Hannah Solomon from Mrs. Adde Goldfarb, president:

These days the whole country is deeply embroiled in the controversy over Vietnam and Cambodia. As an antidote to the bitterness engendered by world politics, we of Council are functioning at top speed at what we do best: supplying volunteers and funds for the many Council involvements.

We're especially proud of the accomplishments of the Councilettes, girls of high school age, who have become imbued with the true spirit of volunteerism and whose achievements have been recognized nationally, for the third time in their existence, by *Parents Magazine*, for outstanding contributions to community

service. Recently the Councillete president had the honor of receiving from our Governor, Dennis J. Roberts, the citation from *Parents Magazine* in the form of a certificate scroll.

How rewarding it is to know that when hundreds of young people are floundering and attempting to find themselves, certain young women have the motivation to follow the lead of their mothers and grandmothers and devote free time after school and on Saturdays to the service of others. These young volunteers work at the School for the Deaf, Salvation Army Day Care Center, John Hope Settlement House, and Ladd School, and provide Ship-A-Box toys and clothing to send to Israel. They are our leaders of the future!

THE 1970s

Golda Meir becomes Israel's fourth Prime Minister. "Fiddler on the Roof" is the longest running musical in Broadway's history. Kent State massacre. Watergate era begins. First test-tube baby is born. Arab terrorists kill Israeli Olympic athletes while world watches on TV. Energy crisis — learning to wait. Betty Friedan, consciousness-raising groups, and women's demands to be heard and included. The Blizzard of 1978.

To Hannah Solomon from Irma Gross, president:

Here in Providence we've been focusing on NCJW's national program "Justice for Children," studying ways to overcome the abuses and inadequacies in education, welfare, nutrition, and the juvenile justice system. Our newly established court-watching committee has made a real difference in the way some cases are handled in juvenile court.

We continue to be amazed at what we can accomplish. Our three institutes on the subject of hunger (National's materials really helped) were tremendously successful. The consortium of community groups we organized actually succeeded in getting the state Board of Regents to write legislation mandating a hot lunch program in schools throughout the state.

As a matter of fact, we try to join with other groups whenever possible, for ecumenical reasons as well as more effective results. It was so rewarding to work with the Unitarian Women's Alliance in bringing to Providence the distinguished educator Dr. John Silber, controversial new president of Boston University. As I welcomed him from the pulpit of the Unitarian Church and looked out at the 450 people in attendance, I felt a real sense of pride in what NCJW was doing. I know, too, that our volunteers who work with Lippitt Hill tutorial in our public schools were especially touched by his remarks and were made keenly aware of the importance of their efforts.

Since the earliest days of our founding, we have been concerned with providing recreational activities for underprivileged youngsters in the form of day camps and overnight stays at Camp JORI. We also have been instrumental in helping highly motivated students pursue their goals for higher education in the form of scholarship aid. Our tireless and dedicated scholarship committees have spent many hours over the years interviewing prospective college students who needed assistance, either to begin their college careers or to continue their advanced studies. Sometimes the decision-making has been a wrenching experience for us, as we try to choose from among so many highly qualified candidates. But it has always been a source of pride as well, as we watch these ambitious young people grow to maturity and thrive in their college environments, and we realize that we have made the difference.

In our Section right now we are doing vision screening for pre-school children and are represented on the Board of Mount Hope Day Care Center. Our recent \$500 check to that facility kept its doors open until city funding came through.

THE 1980S

Yuppie era. Ronald Reagan sworn in as 40th President. American hostages in Iran freed at last. U.S. Embassy in Beirut bombed. Over 700 families are forced to leave Love Canal area in New York because of pollution. Cable News. Junk bonds. Crack Cocaine. Gorbachev and sweeping economic changes in Communist Party. PanAm 103 explodes over Lockerbie. Sandra Day O'Connor becomes first woman on the Supreme Court.

To Hannah Solomon from Barbara Coen, president:

For five years we sponsored a program called the R.I. Center for Attitudinal Support, or RICAS. This is a support group for families facing life-threatening illnesses. Participation by the volunteers involved in the program requires intensive training to serve as facilitators. RICAS served as a catalyst that encouraged other community health organizations to set up similar support groups. When we concluded RICAS in 1987, we assisted the current clients in finding suitable alternative support groups.

Our interest in preschool children extended to children with special needs. Realizing that no one in the community was addressing the needs of parents of handicapped children, we secured space in the Smith Hill Girls' Club. Mothers could bring their children to share ideas and experiences and have some respite care. That's the way the NCJW Center for Retarded Pre-School Children became the John E. Fogarty Center.

Our big news is that our Community Service chair has embarked on a project to produce a Child Care Handbook. The R.I. Department of Human Services and the

R.I. Department for Children and Their Families made funds available to us so that 20,000 copies could be distributed throughout the state. They were so enthusiastically received that a second edition of the Handbook was printed in English, Spanish, Portuguese, and Cambodian under a grant from the Rhode Island Foundation. The book includes lists of resources for parents to find child care, to learn how to evaluate good child care, to learn how to insure a successful adjustment for the child, and how to apply some guidelines for monitoring quality child care for their children.

It's been a very exciting project that involved many volunteers in the writing, editing, publishing, and distribution to all areas of our community. We have fulfilled a major goal through this service: filling a need in our community.

Our publication party in the Marriott Hotel was an exciting event attended by state officials, the media, and our members.

Another milestone!

THE 1990s

Sexual harassment is front-page news. Arthur Ashe dies of AIDS. Magic Johnson's name is on everyone's lips. Madonna. "Driving Miss Daisy" wins four Oscars. Collapse of USSR. Gorbachev resigns. Jane Fonda weds CNN owner, Ted Turner. Mary Robinson is elected first woman President of the republic of Ireland. She comes to Brown for an Honorary Degree. Operation Desert Storm. Bosnia and Somalia. Humanitarian rescue missions. Sweatshirts and sweat pants become popular street fashions. World Trade Center is bombed. Whole nation is fearful of terrorism. An ebullient new President and his activist wife make daily headlines and Time Magazine cover and raise Americans' hopes for a better America and a world of peace.

To Hannah Solomon from Marion Goldsmith, president:

Little did we realize the feminist breakthrough you started at the turn of the century! With our letters we have tried to keep you informed of our 100 years of dedicated service and social action.

Inspired by our dreams and goals for the past 100 years, thousands of Jewish women from coast to coast have continually assessed community needs, developed programs and projects to meet those needs, and found willing and enthusiastic volunteers.

From every state in this great country we now have an army of one million members, and, here in Rhode Island, we are almost five hundred strong.

In our effort to reduce the growing problem of teenage pregnancy, we formed a

coalition to establish a R.I. project called Adolescent Pregnancy Child Watch. This has now become an independent program.

Each year over one million teenagers become pregnant. The issue of reproductive choice is crucial for them, as it is for women in life crisis situations. This year our president, Joan Bronk, was the only president of a national Jewish organization to be invited to Washington, D.C., for the nation's largest pro-choice rally in history. Our efforts have established NCJW as the leading Jewish organization on women's reproductive rights.

The world has changed so much in these 100 years that today over sixty percent of women with children under age six are employed. You can appreciate the problem of having to find good, affordable child care. Nationally and locally, NCJW has been involved in strengthening family day care. In September we honored the state's 700 mothers who care for children in their state-approved homes at a celebration in the State House rotunda. Our governor and elected officials praised Council's accomplishments in this area.

Education for children was an early concern of Council's and still is. A program called HIPPIY, "Home Instruction Program for Preschool Youngsters," was developed in Israel at NCJW's Hebrew Institute and now has been brought to the United States. This year, HIPPIY was initiated in R.I. We are helping low-income parents help their children with their early learning and development.

In this last decade, hundreds of Russian refugees have been arriving in the U.S. In addition to providing necessary household items, our volunteers deliver Shabbat baskets to each newly arrived family. How heartwarming that has been!

In addition to all this, we have several projects to assist the elderly and a program called "Shalom Israel" to educate sixth grade school students about Israel.

As you can see, our involvements are broad as we continue to respond to ever-changing social needs.

As we celebrate our history and accomplishments, we know we must also look to the future. We wonder what issues we and future generations will face in the next century. During our first one hundred years, NCJW responded quickly and creatively. We must continue to do so.

To you, our First Lady of the National Council of Jewish Women, who "dared to make a difference," we send much love and deep appreciation.



JEWISH ORGANIZATIONS IN NEWPORT

AND THEIR OFFICERS

BY BERNARD KUSINITZ

RABBIS AND OFFICERS OF CONGREGATION JESHUAT ISRAEL—TOURO SYNAGOGUE,
1892 – 1928

- 1892 Rabbi Abraham Pereira Mendes; no officers listed
- 1893 Rabbi Mendes; Pres. Isaac Levy; V.P. Eugene Shreier; Sec. and Treas. Max Levy; Trustees Louis Hess, Julius Engel, Jacob Servadio
- 1894 Rabbi David Baruch; Pres. E. Shreier; V.P. J. Engel; Treas. Louis Hess; Sec. Rabbi Baruch
- 1895 Rabbi David Baruch; Pres. E. Shreier; V.P. J. Engel; Treas. Louis Hess; Sec. Rabbi Baruch; Trustees Louis Hess, Joseph Davidson, Henry Hess
- 1896 Rabbi David Baruch; Pres. E. Shreier; V.P. J. Davidson; Treas. L. Hess; Sec. Rabbi Baruch; Trustees L. Hess, H. Hess, J. Davidson
- 1897 Rabbi David Baruch; Pres. E. Shreier; V.P. J. Davidson; Treas. L. Hess; Sec. Rabbi Baruch; Trustees J. Engel, Henry Hess, Louis Hess
- 1898 Rabbi David Baruch; Pres. E. Shreier; V.P. L. Hess; Treas. H. Weiner; Sec. Rabbi Baruch; Trustees H. Hess, W. Weiner, J. Engel
- 1899 Rabbi Moses Guadalia; Pres. E. Shreier; V.P. Julius Engel; Treas. Samuel Schwarz.. The Touro Congregation — M. Meyer (There were two congregations that year.)
- 1900 Rabbi Henry S. Morais; Pres. Julius Engel
- 1901 Rabbi Morais; Pres. Julius Engel; V.P. Moses Wagner; Treas. Samuel Schwarz; Sec. Sigmund Barber; Guardian of the Synagogue Eugene Schreier; Trustees Joseph Josephson, Fischel David
- 1902 No rabbi; Pres. Fischel David

Bernard Kusinitz is First Vice President of the Rhode Island Jewish Historical Association.

Rhode Island Jewish Historical Notes, Vol. 11, No. 3, November, 1993

- 1903 Rabbi Jacob M. Seidel; Pres. Israel J. Josephson; V.P. David Frant; Treas. Sigmund Schwarz; Sec. Barney Wilsker
Independent Hebrew Organization
- 1904 Rabbi J.M. Seidel; Pres. J. Engel; V.P. I.J. Josephson; Treas. Joseph Davidson; Sec. Nathan David
- 1905 Rabbi J.M. Seidel; Pres. David Frant; V.P. Fischel David; Treas. Joseph Dannin; Sec. Nathan David; Trustees Sigmund Barker, Isaac Levy (Services Friday 7:30; Eng (and) 8:30; Sat. 8:00 and 11:00 a.m.)
- 1906 Rabbi Maurice Kaplan; Pres. Julius Engel; Treas. Myer Kravetz; Sec. Rudolf Weyler; Trustees Sigmund Barber, David Frant, Nathan Ball; Janitor Adolph Kosch
- 1907 Rabbi Bernard H. Rosengard; Pres. Julius Engel; Treas. Myer Kravetz; Sec. Rudolf Weyler; Trustees Fischel David, Alexander S. Weiss, Nathan Ball; Janitor Adolph Kosch
- 1908 Rabbi Bernard H. Rosengard; Pres. Max Levy; V.P. Alexander S. Weiss; Treas. Sigmund Herz; Sec. Stewart Engel; Trustees Nathan Ball, David Frant, Julius Engel; Janitor Adolph Kosch
- 1909 Rabbi Bernard H. Rosengard; Pres. Max Levy; V.P. Nathan Ball; Treas. Sigmund Herz; Sec. Nathan David; Trustees Julius Engel, Jacob Aronson, Fischel David; Janitor Adolph Kosch
- 1910 Rabbi Bernard H. Rosengard; Pres. Max Levy; V.P. I.J. Josephson; Treas. Sigmund Herz; Sec. Nathan David; Trustees Daniel Rosen, Alexander Weiss, Michael Stoneman; Janitor Adolph Kosch
- 1911 Rabbi Benjamin Lichter; Cantor Julius Bloch; Pres. Max Levy; V.P. I.J. Josephson; Treas. Sigmund Herz; Sec. Nathan David; Trustees Daniel Rosen, David Frant, Jacob Aronson; Janitor Adolph Kosch
- 1912 Rabbi Moses Ekstein; Cantor Julius Bloch; Pres. Max Levy; V.P. I.J. Josephson; Treas. Lazar Herz; Sec. Abraham Nelson; Trustees Max Teitz, Alexander S. Weiss, David Frant; Janitor Adolph Kosch
- 1913 Rabbi and Cantor Rev. Julius Bloch; Pres. Max Levy; V.P. I.J. Josephson; Treas. Lazar Herz; Sec. A. Nelson; Trustees Max Teitz, Daniel Rosen, Nathan David
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- 1914 Rabbi and Cantor Rev. Julius Bloch; Pres. Max Levy; V.P. I.J. Josephson; Treas. Lazar Herz; Sec. Nathan David; Trustees Max Teitz, Daniel Rosen, Nathan David
- 1915 Rabbi and Cantor Julius Bloch; Pres. Max Teitz; V.P. Daniel Rosen; Treas. Lazar Herz; Sec. A. Nelson; Trustees David Frant, Bernard Richards, Barney Wilsker; Janitor Adolph Kosch
- 1916 Rabbi and Cantor Julius Bloch; Pres. Max Levy; V.P. Nathan David; Treas. Lazar Herz; Sec. Jacob Kanarek; Trustees David Frant, Philip Moscovich, Jacob Aronson; Teacher Simon Borodkin; Janitor Adolph Kosch
- 1917 Rabbi and Cantor David Brodsky; Pres. Max Levy; V.P. Julius Engle; Treas. Lazar Herz; Sec. Jacob Kanarek; Trustees David Frant, Max Adelson, Joseph Billard; Teacher N. Friedman; Janitor Adolph Kosch
- 1918 Rabbi and Cantor David Brodsky; Pres. Max Levy; V.P. Nathan David; Treas. Lazar Herz; Sec. Max Adelson; Trustees David Frant, Max Adelson, Joseph Billard; Teacher David Brodsky; Janitor Adolph Kosch
- 1919 Rabbi and Cantor David Brodsky; Pres. Max Levy; V.P. Max Teitz; Treas. Lazar Herz; Sec. Nathan Ball; Trustees Harry Teitz, Louis Lack, Barney Wilsker; Teacher David Brodsky
- 1920 Rabbi and Cantor David Brodsky; Pres. Nathan David; V.P. David Frant; Treas. Lazar Herz; Sec. Samuel Adelson; Teacher David Brodsky
- 1921 Rabbi and Cantor Julian Shapo; Pres. Nathan David; V.P. David Frant; Treas. Lazar Herz; Sec. Samuel Adelson; Teacher Julian Shapo
- 1922 Rabbi Abraham Bengis; Pres. Nathan David; V.P. David Frant; Treas. Sigmund Herz; Sec. Samuel Adelson
- 1923 Rabbi and Cantor Saul Baily; Pres. Max Levy; V.P. Nathan David; Treas. Sigmund Herz; Sec. Samuel Adelson
- 1924 Rabbi and Cantor Saul Baily; Pres. Nathan David; V.P. David Frant; Treas. Sigmund Herz; Sec. Joseph J. Josephson
- 1925 Rabbi and Cantor Saul Baily; Pres. Nathan David; V.P. Israel J. Josephson; Treas. Sigmund Herz; Sec. Joseph J. Josephson

- 1926 Rabbi and Cantor Saul Baily; Pres. Nathan David; V.P. David Frant; Treas. Sigmund Herz; Sec. Joseph S. Josephson; Director and Teacher Irving Warshawsky
- 1927 Rabbi and Cantor Alter Abelson; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz. Sec. Joseph S. Josephson
- 1928 Rabbi and Cantor Jacob M. Seidel; Pres. Nathan David; V.P. Harry Teitz; Treas. Sigmund Herz; Sec. Alexander Gluckman

NEWPORT JEWISH ORGANIZATIONS

1892 – 1928

(Does not include organizations with unknown officers)

- 1903 Independent Order of Free Sons of Israel, Moses Seixas Lodge No. 120; Sec. Charles Potter
- 1905 National Council of Jewish Women (NCJW) (organized nationally in 1893)
- 1908 Independent Order of Brith Abraham (IOBA), Isaac J. Josephson Lodge No. 294; Pres. Meyer Kravetz; Treas. I.J. Josephson; Sec. Harris Levy
Ladies Auxiliary of Congregation Jeshuat Israel formed, but no records exist until later.
The Israel Benevolent Association of Newport, RI
- 1909 IOBA; Pres. Louis Andriess; Treas. Israel J. Josephson; Sec. Harris Levy
- 1910 IOBA; Pres. Nathan David; Treas. I.J. Josephson; Sec. Harris Levy
Independent Order of the Sons of Benjamin (IOSB), City of Newport Lodge No. 239; Pres. Louis Lack; Treas. Jacob Aronson; Sec. Louis U. Kravetz (met at 182 Thames Street, Mercury Hall)
Touro Auxiliary No. 36; Pres. Jennie Lack, V.P. Annie Kanarek; Treas. Rosie Alberts; Rec. Sec. Bessie M. Lack; Fin. Sec. Sarah Andriess (met at same time and place as Independent Order of the Sons of Benjamin; may be auxiliary.
Sons and Daughters of B'nai Zion
- 1911 IOBA; Pres. Nathan David; Treas. Israel J. Josephson; Sec. Harris Levy
IOSB; Pres. Louis Lack; Treas. Philip Moscovich; Sec. Louis W. Kravetz
Touro Auxiliary No. 36; Pres. Jennie Lack; V.P. Annie Kanarek; Treas. Rosie Alberts; Rec. Sec. Bessie M. Lack; Fin. Sec. Sarah Andriess

Ladies Auxiliary of the City of Newport

- 1912 IOBA; Pres. M. Kravetz; Treas. Fischel David; Sec. Louis Hutler
Independent Order of Brith Shalom (IOBS), City of Newport Lodge No. 255 (met at Mercury Hall); Pres. Louis Andriesse; V.P. Moses David; Treas. Philip Moscovich; Sec. Leo Prinz
Touro Zion Society; Pres. Samuel Podrat
- 1913 IOBA; Pres. Moses David; Treas. Daniel Rosen; Sec. Louis Hutler
IOBS; Pres. Fischel David; V.P. Morris Gold; Treas. Max David; Sec. Leo Prinz
Hebrew Educational Alliance and Talmud Torah of Newport, Rhode Island; Chairman Michael Stoneman, Daniel Rosen, Barney Wilsker, Bernard Richards, Moses David, Max David, Harris Levy, Fischel David
Chevra Kadisha Society of Newport, RI
Young Men's Hebrew Association (YMHA) of Newport
Junior YMHA of Newport
- 1914 IOBA; Pres. Morris Kravetz; Sec. Adolph Kosch
IOBS: Pres. Myer Kravetz; V.P. Max David; Treas. Louis Alberts; Sec. Mitchell Kohn
YMHA; Pres. Herman Podrat; V.P. Israel M. Lippitt; Rec. Sec. Gabriel Rosen
- 1915 IOBA; Pres. Adolph Kosch; V.P. Louis Kohn; Treas. Fischel David; Sec. Abraham Nelson (YMHA Hall)
IOBS; Pres. Max David; V.P. Max Rosenthal; Treas. Max Friedmen; Fin. Sec. Louis Andriesse
YMHA; Pres. M. Abrahams; V.P. A. Edelston; Treas. D. Hershman; Rec. Sec. H. Kohn; Fin. Sec. Gabriel Rosen
Young Women's Hebrew Association (YWHA); Pres. Rebecca Alberts; V.P. Dora Nass; Treas. Rose Nass; Rec. Sec. Fannie Lack; Fin. Sec. Anna Adelson
- 1916 IOBA; Pres. Harris Levy; V.P. Samuel Berman; Treas. Joseph Posner; Sec. Abraham Nelson
IOBS; Pres. Moses David; V.P. Max Friedman; Treas. Louis Lack; Rec. Sec. Morris David; Fin. Sec. Louis Geller
YMHA; Pres. Bernard Richards; V.P. Everett J. Hess; Treas. Israel M. Lippitt; Rec. Sec. Gabriel Rosen; Fin. Sec. Nathan Ball
YWHA; Pres. Fannie Lack; V.P. Sarah Teitz; Treas. Fannie Adelson; Rec. Sec. Lena Lack; Fin. Sec. Anna Adelson

- 1917 Cong. Ahavas Achim (CAA) (26 West Broadway); Rabbi Jacob Bernstein; Pres. Jacob Abramovitz; V.P. Mendel Friedman; Treas. Louis Lippitt; Sec. Samuel Friedman; Sexton Bernard Kohn
IOBS; Pres. Max Rosenthal; V.P. Bernard (Barnett) Seigel; Treas. J. Louis Lack; Rec. Sec. Louis Hutler; Fin. Sec. Louis Adler
YMHA; Pres. Louis Lippitt; V.P. Gabriel Rosen; Treas. Henry Podrat; Rec. Sec. Leo Prinz; Fin. Sec. Herman Podrat; Sgt. at Arms Samuel Lippitt
YWHA; Pres. Bessie M. Lack; V.P. Rebecca Alberts; Treas. Fannie Adelson; Rec. Sec. Lena Lack; Fin. Sec. Annie Adelson
- 1918 CAA; Rabbi Jacob Bernstein; Pres. Julius Nass; V.P. Mendel Friedman; Treas. Louis Lippitt; Sec. Samuel Friedman; Sexton Bernard Kohn. Note: An article in the *Daily News* of Dec. 9, 1918, states that Rev. Ratchin was installed as Rabbi and a Mr. Abramowitz was President.
IOBS; Pres. Harry Novick; V.P. Samuel Friedman; treas. J. Louis Lack; Rec. Sec. Louis Hutler
YMHA; Pres. Bernard Richards; V.P. Herman Podrat; Treas. Israel M. Lippitt; Rec. Sec. Benjamin Estner; Fin. Sec. Benjamin Friedman
YWHA; Pres. Bessie M. Lack; V.P. Esther Kosch; Treas. Fannie Adelson; Rec. Sec. Mary Dannin; Fin. Sec. Anna Adelson
NCJW; Pres. Mrs. Max Levy; Treas. Sadie Markell; Rec. Sec. Lillian Aaronson; Cor. Sec. Mrs. Bernard Richards; Auditor Rose Wilsker
- 1919 CAA; Rabbi Jacob Bernstein; Pres. Julius Nass; V.P. Mendel Friedman; Treas. Louis Lippitt; Sec. Nathan Ball
IOBS; Pres. Isidore Zellermyer; V.P. Jacob Lack; Treas. Morris Nemtzow; Rec. Sec. Louis Hutler
YMHA; Pres. Louis Lippitt; V.P. Samuel Dannin; Treas. Henry Podrat; Rec. Sec. Nathan Ball; Fin. Sec. Gabriel Rosen
NCJW; Pres. Mrs. Max Levy; Treas. Sadie Markell; Rec. Sec. Rose Wilsker; Cor. Sec. Mrs. Bernard Richards; Auditor Nellie Brynes
Junior YMHA; Pres. Maurice Rosen; V.P. Nathan Gold; Treas. Morris Dannin; Rec. Sec. Nathan Shuser; Fin. Sec. Harry Moscovich; Sgt. at Arms George Richards; Exec. Comm. Joseph Adelson, Louis Kaiser
Junior YWHA; Pres. Annie Kraut; V.P. Jennie Ball; Treas. R. Adelman; Rec. Sec. F. Smith; Fin. Sec. R. Dannin; Sgt. at Arms Rose Shuser
- 1920 CAA; Rabbi Benjamin Janovsky; Pres. Jacob Mirman; V.P. Mendel Friedman; Treas. Charles Shuser; Sec. Louis Dashoff
IOBA; Pres. Morris Kravetz; V.P. Joseph Dannin; Treas. David Rosen; Sec. Louis Hutler

- IOBS; Pres. Jacob Lack; V.P. Myer Sobel; Treas. Jacob Abramovitz; Rec. Sec. Louis Hutler
 YMHA; Pres. Herman Podrat; V.P. Benjamin F. Estner; Treas. Israel M. Lippitt; Rec. Sec. Edwin L. Josephson; Fin. Sec. Nathan David; Sgt. at Arms Victor Dannin
 YWHA; Pres. A. Kraut; V.P. Miss Jennie Ball; Treas. Miss R. Adelman; Rec. Sec. Miss F. Smith; Fin. Sec. Miss R. Dannin
 NCJW (235 Thames Street); Pres. Mrs. Bernard Richards; 1st V.P. Mrs. Barney Wilsker; 2nd V.P. Mrs. Harry Aaron; Treas. Mrs. Gibdor Goldstein; Rec. Sec. Gertrude Rosen; Fin. Sec. Sarah Teitz; Auditor Pauline Richards
- 1921 CAA (18 Bull Street); Rabbi Julius Bloch; Pres. Harry Teitz; V.P. Max Friedman; Treas. Samuel Auerbach
 IOBA; Pres. Joseph Mirman; V.P. Morris Kravetz; Treas. Daniel Rosen; Sec. Louis Hutler
 IOBS; Pres. Harry Novick; V.P. Louis Lack; Treas. Jacob Abromovitz; Rec. Sec. Isadore Zellermyer
 YMHA; Pres. Herman Podrat; V.P. Max Kusinitz; Treas. Israel M. Lippitt; Rec. Sec. Robert Mirman; Fin. Sec. Thomas Adelson
 YWHA; Pres. Miss Lillian Reiss; V.P. Miss Jennie Ball; Treas. Miss R. Adelman; Rec. Sec. F. Smith; Fin. Sec. Miss Bertha Meirowitz
 NCJW; Pres. Mrs. Bernard Richards; 1st V.P. Mrs. David Frant; 2nd V.P. Mrs. John Tillis; Treas. Miss Zelda Podrat; Rec. Sec. Mrs. Dora David; Cor. Sec. Miss Gertrude Rosen
- 1922 CAA; Rabbi Jacob Bernstein; V.P. Abraham Soloman; Treas. Samuel Friedman
 IOBA; Pres. Joseph Mirman; V.P. Morris Kravetz; Treas. Daniel Rosen; Sec. Louis Hutler
 IOBS; Pres. Bernard Abrams; V.P. Harry Novick; Treas. Jacob Abramowitz; Rec. Sec. Isadore Zellermyer
 YMHA; Pres. Harry Meisnere; V.P. Harry Moskovich; Treas. Israel M. Lippitt; Rec. Sec. Abraham Mirman; Fin. Sec. Isaac Solomon
 YWHA; Pres. Mary Dannin; V.P. Rose Adelson; Treas. Fannie Dannin; Rec. Sec. Esther Kaplan; Fin. Sec. Miss Francis Eisenberg (Isenberg)
 NCJW; Pres. Mrs. Bernard Richards; 1st V.P. Mrs. Benjamin Shapiro; Treas. Mrs. Frank Cohen; Rec. Sec. Pauline Richards; Cor. Sec. Gertrude Rosen
- 1923 CAA; Rabbi Jacob Bernstein; Pres. Max David; V.P. Jacob Abramovitz; Treas. Morris Miller; Sec. Nathan Kusinitz

- IOBA; Pres. Morris Kravetz; Treas. Daniel Rosen; Sec. Louis Hutler
 IOBS; Pres. Bernard Abrams; V.P. Isaac Smith; Treas. Jacob Abramovitz;
 Rec. Sec. Louis D. Sacks
 YMHA; Pres. Herman Alofsin; V.P. Max Kusinitz; Treas. Israel M.
 Lippitt; Rec. Sec. Charles Cohen; Fin. Sec. Morris Rosen
 YWHA; Pres. Mary L. Dannin; V.P. Rose Adelman; Treas. Fannie
 Dannin; Rec. Sec. Esther Kaplan; Fin. Sec. F. Isenberg (Eisenberg)
 NCJW; Pres. Mrs. Max Levy; 1st V.P. Mrs. N.T. Adelson; Treas. Mrs.
 Frank Cohen; Rec. Sec. Nettie Wilsker; Cor. Sec. Miss Gertrude Rosen
- 1924 CAA; Rabbi Jacob Bernstein; Pres. Max David; V.P. Jacob Abramovitz;
 Treas. Morris Miller; Sec. Nathan Kusinitz
 IOBA; Pres. Samuel Berman; Sec. Louis Hutler
 IOBS; Pres. Bernard Abrams; V.P. Isaac Smith; Treas. Jacob Abramovitz;
 Sec. Louis D. Sacks
 B'nai Brith, Judah Touro Lodge, No. 998 (IOBB); Pres. Nathan David;
 V.P. Dr. Samuel Adelson; Treas. Charles S. Geller; Rec. Sec. Joseph
 Adelson; Fin. Sec. Robert G. Mirman; first year only Monitor Rev. Saul
 Baily; Ass't Monitor Herman David; Inside Guard Irving Eisenberg;
 Outside Guard Maurice Slom
 YMHA; Pres. Robert M. Dannin; V.P. Leo K. Kaplowitch; Treas. Max
 Kusinitz; Rec. Sec. Charles Cohen; Fin. Sec. Morris Rosen
 YWHA; Pres. Mary L. Dannin; V.P. Lillian Weiss; Treas. Fannie Dannin;
 Rec. Sec. Dora David; Fin. Sec. Miss F. Isenberg
 NCJW; Pres. Mrs. Max Levy; 1st V.P. Mrs. N.T. Adelson; Treas. Mrs.
 Frank Cohen; Rec. Sec. Nettie Wilsker; Cor. Sec. Mrs. Gertrude Rosen
 Zionist Organization of America (ZOA); Temporary officers: Pres. R.M.
 Dannin; V.P. Bernard Richards; Treas. Judge Max Levy; Sec. Rabbi Baily
- 1925 CAA; Rabbi Jacob Bernstein; Pres. Max David; V.P. Max Friedman;
 Treas. Samuel Friedman; Sec. Nathan Kusinitz
 IOBA; Pres. Samuel Berman; Treas. Abraham Spiegelblatt; Sec. Louis
 Hutler
 IOBS; Pres. Louis Andriesse; V.P. Jacob Abromovitz; Treas. Louis Lack;
 Rec. Sec. Benjamin Rudick
 YMHA; Pres. Robert M. Dannin; V.P. Leo K. Koplovitch; Fin. Sec.
 Morris Rosen; Rec. Sec. Charles Cohen
 YWHA; Pres. Mary L. Dannin; V.P. Lillian Weiss; Treas. Fannie Dannin;
 Rec. Sec. Dora David; Fin. Sec. Miss F. Isenberg
 NCJW; Pres. Mrs. Max Levy; 1st V.P. Mrs. N.T. Adelson; Treas. Mrs. F.
 Cohen; Rec. Sec. Nettie Wilsker; Cor. Sec. Mrs. Gertrude Rosen

- IOBB; Pres. Nathan David; V.P. Murray Jacobs; Treas. Samuel Kosch;
Rec. Sec. Herman Podrat; Fin. Sec. Edwin Josephson
- 1926 CAA; Rabbi Jacob Bernstein; Pres. Jacob Mirman; V.P. Max Friedman;
Treas. Samuel Friedman; Sec. Nathan Kusinitz
IOBA; Pres. Morris Kravetz; Treas. Charles Feldman; Sec. Louis Huttler
IOBS; Pres. Robert H. Dannin; V.P. Jacob Abromovitz; Treas. Louis
Lack; Rec. Sec. Benjamin Rudick
IOBB; Pres. Murray Jacobs; V.P. Gabriel Rosen; Treas. Samuel Kosch;
Rec. Sec. Herman Podrat; Fin. Sec. Dr. B.C. Friedman
YMHA; Pres. Robert H. Dannin; V.P. Dr. Samuel Adelson; Treas. Max
Kusinitz; Rec. Sec. Charles Cohen; Fin. Sec. Morris Rosen
YMHA; Pres. Mary L. Dannin; V.P. Lillian Weiss; Treas. Fannie Dannin;
Rec. Sec. Dora David; Fin. Sec. Francis Isenberg
NCJW; Pres. Mrs. Max Adleson; 1st V.P. Mrs. Joseph Josephson; Treas.
Mrs. Morris Forman; Rec. Sec. Ida Frant; Cor. Sec. Mrs. Alexander
Gluckman
Emma Lazarus Club of the CJI Community Center; Pres. Edith Kusinitz
- 1927 CAA; Rev. Jacob Bernstein; Pres. Jacob Abramovitz; V.P. Morris Miller;
Treas. Morris Gold; Sec. Samuel Bogan
IOBA; Pres. Harry Novick; Treas. Moses David; Sec. Louis D. Greenberg
IOBS; Pres. Robert M. Dannin; V.P. Jacob Abramovitz; Treas. Louis
Lack; Sec. Benjamin J. Rudick
IOBB; Pres. Dr. Samuel Adelson; V.P. Robert Mirman; Treas. Max
Adelson; Rec. Sec. Louis D. Greenberg; Fin. Sec. Edwin Josephson
YMHA; Pres. R.M. Dannin; V.P. Dr. Samuel Adelson; Treas. Max
Kusinitz; Rec. Sec. Charles Cohen; Fin. Sec. Morris Rosen
NCJW; Pres. Mrs. Ruth Josephson; 1st V.P. Mrs. Sadie Goldstein; Treas;
Mrs. Morris Forman; Rec. Sec. Sadie Spiers; Cor. Sec. Mrs. Annie Minkin
- 1928 CAA; Rabbi Abraham Freedman; Pres. Max David; V.P. Max Friedman;
Treas. Morris Gold; Sec. Max Peisechov
IOBA; Pres. Harry Novick; Treas. Moses David; Sec. Louis D. Greenberg
IOBS (possibly first year of female officers for this organization); Pres.
R.M. Dannin; V.P. Louis Andriesse; Treas. Mrs. Lena Sacks; Rec. Sec.
B.J. Rudick; Fin. Sec. Fannie Lack
IOBB; Pres. Irving Eisenberg; V.P. Samuel Kosch; Treas. Edwin Joseph-
son; Rec. Sec. Joseph S. Josephson; Fin. Sec. Gustave Schmelzer
Hadassah; Pres. Mrs. Philip Moscovich; V.P. N.T. Adelson; Treas. Fannie
Gollis; Sec. Mrs. Harry Novick

YMHA (possible last listing); Pres. R. M. Dannin; V.P. Dr. Samuel Adelson; Treas. Max Kusinitz; Rec. Sec. Charles Cohen; Fin. Sec. Morris Rosen
NCJW; Pres. Mrs. Ruth Josephson; V.P. Mrs. Sadie Goldstein; Treas. Mrs. Morris Foreman; Rec. Sec. Mrs. Rose Kosch; Cor. Sec. Mrs. Annie Minkin
People's Benefit Association; Pres. David Frant; Treas. Nathan David; Sec. Samuel Feigelman

BUILDINGS USED BY JEWISH COMMUNITY
BEFORE PURCHASE OF LEVI GALE HOUSE IN 1926
AS JEWISH COMMUNITY CENTER
85 TOURO STREET, ACROSS FROM TOURO SYNAGOGUE

Auditorium Building
166 A Thames Street or 275 Thames (Brith Abraham and Brith Shalom)

Builders and Merchants Exchange
30 Washington Square

Carpenters Hall

Daily News Building
207 or 209 Thames Street; later 140 Thames

Eddy's Hall
237 or 233 (235?) Thames Street

Grand Army Hall
97 Thames Street

Horgan Building
224 Thames Street

IOBA
275 Thames Street

Lopez Wharf
203 Thames Street

Masonic Temple or Hall
50 School Church

Mechanics Hall
185 Thames Street

Mercury Hall
182 Thames Street

Music Hall
250 Thames Street

Old City Hall (Brick Market)

Odd Fellows Hall
22 Washington Square

Red Men's Hall
170 Thames Street

Southwick Hall
105 Thames Street

Young Men's Hebrew Association
194 Thames Street and 235 Thames Street; 27 Thames Street

194 Bellevue

194 Thames Street

509 Thames Street



BOOK REVIEWS

The Jewish People in America, Henry L. Feingold, general editor, Baltimore: Johns Hopkins University Press, 1992. 5 vols., boxed set.

BY HOWARD P. CHUDACOFF

THE TWISTING PATHS OF AMERICAN JEWISH HISTORY

Histories of individual American ethnic groups tend to be excessively filiopietistic, focusing on progress, accomplishment, and successful individuals (usually men) while giving short shrift to mistakes, shortcomings, and the complexities of the adaptive process. This five-volume history has none of those limitations; it is a sophisticated yet highly readable survey of American Jews from colonial times to the present. It was published last year about the same time as Howard Sachar's *A History of the Jews in America*, a single-volume overview that has been favorably reviewed, but it would be hard to believe that Sachar's tome could be stronger than this set of volumes.

Edited by the eminent Jewish historian Henry Feingold and sponsored by the American Jewish Historical Society, *The Jewish People in America* has been written by five accomplished American historians, each of whose volumes covers a distinct chronological period. Eli Faber of Columbia University wrote the first volume, *A Time for Planting: The First Migration, 1654-1820*; Hasia Diner of the University of Maryland wrote Volume II, *A Time for Gathering: The Second Migration, 1820-1880*; Gerald Sorin from the State University of New York College at New Paltz wrote Volume III, *A Time for Building: The Third Migration, 1880-1920*; Professor Feingold wrote Volume IV, *A Time for Searching: Entering the Mainstream, 1920-1945*; and Edward S. Shapiro of Seton Hall University wrote the final volume, *A Time for Healing: American Jewry Since World War II*.

Though it is difficult to identify strong unifying interpretations that bind the five volumes together, a few consistent themes do emerge. Specifically, each author addresses the effect of the American environment, with its fluidity and freedom, on Jewish immigrants and their descendants, and each examines closely the tensions and changes that developed as American Jews struggled with two different forms of identification: Judaism, the religious component, on the one hand, and Jewishness, the cultural component, on the other. They also analyze the transformation of Jews in America to American Jews, a change that has wrought both opportunities and problems for the entire population of Jews. And all five authors also present complex analyses of the outbursts and undercurrents of anti-Semitism. Each volume presents so many fascinating insights and information that it is difficult to summarize all of them in a brief review. Here are just a few that seemed especially remarkable.

Dr. Howard P. Chudacoff is University Professor and Professor of History at Brown University.

Rhode Island Jewish Historical Notes, Vol. 11, No. 3, November, 1993

Faber's volume on the earliest historical period develops the theme of interaction between Sephardic and Ashkenazic migrants to the New World. Faber situates his topic within broader worldwide movements of Jewish peoples, including migration to Brazil and Curacao after expulsion from Spain and Portugal as well as migration out of Germany and Poland. For both Sephardim and Ashkenazim, Holland played a central role in its acceptance of Jews and as a launching pad for Jewish migration to the Americas — just as it did for English Pilgrims. In North America, Jewish settlers found toleration, but that very toleration forced them to consider quite carefully what their Jewishness meant and how — or whether — they were going to preserve it.

In her volume on the early and mid-nineteenth century, Diner explores how American Jews created their own culture: their art, architecture, literature (in English as well as Yiddish and Hebrew), and schools. She introduces the two-edged dilemma of adaptation; after their restricted lives in Europe, Jews welcomed the liberty of America, but that very freedom also encouraged cultural assimilation. She also presents fascinating discussions of the debate over which language to use (there was no dispute about the Hebrew liturgy, but considerable dissension over the merits of English, German, Yiddish, or Hebrew as the everyday language), the not insubstantial Jewish working class (which included many female shopkeepers and artisans), the ways in which Jews used the American judicial system to settle internal disputes and to protest Protestant-based secular laws, and the origins of B'nai B'rith.

Sorin's volume covers the period of greatest immigration, the turn of the century. He discusses the paradoxical reaction of older German Jews to the newer immigrants from eastern Europe, showing how they opposed immigration out of fear that large numbers of unacculturated Jews would provoke anti-Semitism but also pointing out that the Germans were moved by the horrors of the pogroms and did offer assistance to their co-religionists. Though by the 1920s over two in five American Jews lived in New York City, Sorin also includes fascinating material on Jews in other American cities, and he provides intriguing information on the Reform and Conservative movements, including an observation that the Conservative movement was especially popular among women.

Feingold's volume on the period between World Wars I and II continues themes of the duality of America and Judaism but pays increased attention to the second generation. An especially important component of the book is the rising tide of anti-Semitism of the 1920s and 1930s, a phenomenon that ironically occurred just at the time when the offspring of Jewish immigrants were already discarding some of their Jewish identity and were experiencing confusion over what Jewishness meant. The discussion of anti-Semitism is especially important reading for younger Jews who may find it hard to believe how much overt discrimination

existed in the days of their parents and grandparents. Feingold also describes the extraordinary success of Jews in reaching middle-class status, which he says resulted from three factors: willingness to take entrepreneurial risks (for example, in the film and publishing industries); ready access to capital from ethnic loan societies; and the need to raise little start-up capital. In addition — and not surprisingly given Feingold's scholarly work on Zionism and the Holocaust — these two topics are explored in depth.

In the final volume, Shapiro develops two major themes of recent American Jewish history: rapid socioeconomic mobility and what he labels "cultural lag" — that is, the question of how or whether American Jews will maintain their Jewish identity when there are so few obstacles to full assimilation. Shapiro emphasizes how important the United States has become to world Jewry. In 1933, forty-six percent of all Jews lived in Europe, but already by 1945 forty percent lived in the United States, and the proportion has been increasing ever since, making the United States the principal center of Jewish life. Within this context, Shapiro points out, the synagogue has become central to Jewish social even more than ritualistic experience. Especially among suburban Jews, who probably are a majority among American Jews, the temple or synagogue has provided a kind of community, but one whose functions are primarily social and secular, even within traditional rituals such as Bar and Bat Mitzvah. Indeed, Shapiro asserts that the secularization process has meant that the transformation of Jews in America to American Jews has made being Jewish a "trivial element" in Jews' lives. He ends with the somewhat stock — and probably true — conclusion that because of the threat of demographic dissolution — Jews not only are losing thousands to intermarriage and secularization but also (except for Hasidim) have the lowest birth rate of any American ethnic group — the initiative for Jewish continuity in the future will have to come from within the existing population.

Readers of these volumes will find qualities that they may not like. Some of the organization, especially in Feingold's volume, seems overly episodic, and occasionally an author presents descriptive detail but skimps on explaining process. For example, Shapiro does not do much to explain why important Jewish communities like those of Miami Beach and Los Angeles grew up where and when they did — though he does a much better job of explaining the decline of the Catskills Jewish resorts. But the continuity of both style and content from one volume to another is remarkably good. Each author, as well, has taken great pains to ensure that his or her volume is readable; you do not have to be an erudite ethnic scholar to understand anything that is written in this series. The set of volumes would make an excellent addition to anyone's library, and it need not be acquired merely for display; anyone who might own it would find each volume an edifying and inspiring "read."

A Pictorial History of the New England Orthodox Rabbinate, Mayer S. Abramowitz, Worcester, MA: Nathan Stolnitz Archives, 1991, 114 pages, illustrated.

BY ELEANOR F. HORVITZ

On September 23, 1986, Mayer Abramowitz consulted the archives of the Rhode Island Jewish Historical Association to determine what information was available on Rhode Island Orthodox rabbis. His research, to culminate in this book on the subject, was concerned with the documentation of Orthodox rabbis who served New England Jewry in the past and are presently serving.

Abramowitz included photographs from his own collection and those which he found in historical archives, libraries, and synagogues as well as photographs owned by individuals. He also photographed gravestones of rabbis of whom no photographs were found. "The purpose of this book," he wrote in the preface, "is to spread the knowledge in the Jewish Community in general, and in the New England Jewish Communities in particular, of its outstanding spiritual leaders, some of whom are of international repute. My motivation for this project came about after I had done research on the Worcester Rabbis." He had been inspired to learn more about Worcester and then New England rabbis by his father, Reb Eliyahu Shmuel, who had died when Abramowitz was a child.

The book is divided into three parts: (1) Rabbis who served in various communities throughout New England. The main source of information for this section came from the rabbis' tombstones. (2) Group photos of the New England Rabbinate. The ten group photographs cover the years 1905 to 1989 and are photographs taken at council meetings, conventions, and conferences. (3) Current New England Orthodox Rabbis. The Rhode Island rabbis include Rabbi Chaim Tuviya Lewis, Chaim Shapiro, Moshe Drazin, Eliezar Yitzchock Gibber, Yehoshua Laufer, and Chaim Marder.

Of interest to Rhode Island Jews are rabbis who served in this state. However, it is disappointing that Abramowitz has failed to provide information as to the dates during which the rabbis served and more comprehensive biographical material on these rabbis. This omission is prevalent throughout the volume.

Listed as Rhode Island Orthodox rabbis are Yaacov Yitzchock Goldman of Pawtucket; Chaim Dovid Bachrach, Yitzchock Bick, Yoseph Shmelka Brandwine, Shloma Zalman, Menachem Mendel Lazar, Eliezer Arye Lipschitz, Pinchus Markowitz, Dovid Orliansky, Nossen Yehuda Leib Rabinovitz, Yisroel Zissel Rubinstein, Avrohom Yisroel Schechter, Moshe Silk, Dovid Werner, Osher Zev Werner, and Yehoshua Werner, all of Providence.

By collecting over two hundred photographs and researching the lives of the rabbis, Abramowitz has provided the Jewish community a monument to memorialize these important men.

The New Standard Jewish Encyclopedia, Dr. Geoffrey Wigoder, Editor-in-Chief, 7th edition, revised 1992, New York: Facts on File, Inc.

BY LILLIAN SCHWARTZ

In the Preface to this revised edition, Dr. Geoffrey Wigoder justifiably pays homage to his teacher, mentor, and friend, Cecil Roth, who pioneered this one-volume compilation of Jewish history in 1958. Because Dr. Wigoder states that this volume covers "all aspects of Jewish history, religion, and culture," I accepted this challenge to warrant the outlay of \$59.95.

It is, indeed, a handsomely produced volume. The print is clear and easy to read. Preliminary scanning elicited high marks.

For the purposes of this review, I searched through the 1959 and 1966 editions on hand at the Temple Emanu-El Library to compare up-dated articles. A number of puzzling entries surfaced. I would like to share these with you.

Naturally, I checked to reach the Providence: City in Rhode Island US entry "The early Jewish settlers were mainly peddlers, tailors, and clothing merchants; they were of Bohemian, Dutch or German origin. In the last two decades of the 19th cent., large numbers of Jews from E. Europe went to P. After 1933, c. 40 Jews from Central Europe settled there."

Aside from this statistical goof, there is a lovely photograph of the Temple Beth-El sanctuary, identical in each of the three editions.

It was a surprise to find no mention of Isaac Bashevis Singer. In the 1966 edition, he is listed with his brother, Israel Joshua, but in this edition, not at all.

Neither is Cynthia Ozick.

The entry on Anne Frank is hardly complete, not giving the title of her "Journal" nor its impact on Holocaust literature. Am I quibbling? There are a number of worthy reference books available. It would be in your best interest to do a bit of research if you intend to add to your personal collection.



REFLECTIONS AND RECOLLECTIONS

I REMEMBER RUBY — B. RUBY WINNERMAN

BY ELEANOR F. HORVITZ

We would sit at Ruby's dining room table, a table cluttered with sundry items — correspondence to be answered, a bouquet of flowers from a favorite cousin in New Jersey, a Christmas gift of ribbon candy, a checkbook with unpaid bills. Ruby was one of the Rhode Island Jewish Historical Association's earliest members and a Life Member. Always interested in the organization, she would question me about its latest activities.

I was working on an article for the *Rhode Island Jewish Historical Notes* about the Jews, like her parents, who had immigrated to the North End section of Providence. I asked for her assistance. Ruby had complete recall of the neighborhood where she was born and raised. She could name the occupants of the three-story, six-tenement houses as well as all the businesses scattered among the tenements. She drew for me a map of the area with such information as, "On 320 Chalkstone Avenue *Zadi* and *Bubi* (her spelling of the Yiddish for grandfather and grandmother) had their barber shop. The Hollands lived upstairs. There was a cottage in the rear. Across the street the Yaffes had a bakery. They had two sons. In the alley men kept wagons and horses." She not only recollected street names, house numbers, occupants's names but annotated them with comments: "Perelman family had a dry goods store at 271 Chalkstone Avenue, parents of S. J. Perelman, the writer. On Shawmut Street there was an alley store. Mrs. Fine was murdered there by a man buying kerosene. Her son was a dentist, Dr. Fine."

From her graphic maps I could recreate where the children went to primary school, the candy store they frequented, the railroad tracks, the synagogues, the *Mikva* (ritual bath, Hebrew), the many food stores and vendors, and the house of Mrs. Lewanda, the midwife.

Ruby, the oldest of four children, felt responsible for her two sisters and brother, especially after the death of her father. One day she showed me a photograph of a handsome man with whom she had "kept company," as she phrased it. She turned down his offer of marriage. Her family came first.

Ruby was an excellent seamstress. She made costumes for her sister Harriet to wear at her dancing school performances and for her sister Thelma, who had a successful stage career. She was extremely proud of her sisters and somehow found the money to subsidize their talent.

Ruby was an artist. Her home was filled with her water color and oil paintings. Her painstaking painting on fine china was well known to the community. She enjoyed talking about an exhibit of this china shown in the windows of the

prestigious Tilden-Thurber store. The china was displayed in her dining room cabinets. She was proud of the interest shown by those at the Rhode Island School of Design Museum who recognized her talent.

Ruby often shared her correspondence with me. She had met Greer Garson, the actress, backstage at one of her sister's performances. Garson and Ruby became good friends and corresponded until both women became too ill to continue their letter writing.

Ruby's family was very poor. She spoke often about the jobs she held while going to school — in foundries, the Five and Dime, the Outlet Company. At one period she worked in a jewelry shop after school weekdays and in the Outlet Company on Saturdays. There she worked until 9:00 p.m. for seventy-five cents. This sum she gave to her mother, still intact in its pay envelope.

On the dining room table there were often items for me to include in the archives of the Rhode Island Jewish Historical Association. On one visit she gave me a number of rolls of blueprints. They were a result of her work at Brown & Sharpe. Directly from high school, she had applied for a job in that tool manufacturing concern. She was hired and was the only woman in the drafting department. She competed admirably with the men in this highly complicated and intricate profession. Ruby took great pride in her drawings, which were accurate, neat, clear, and easy to read.

Ruby was a dedicated teacher. When her younger sister graduated from high school, Ruby put herself through Rhode Island College of Education. She taught school for forty-four years, during which time she was also a cooperating instructor for student teachers. She proudly shared with me the certificates of awards which she received on her retirement.

Ruby was an interesting and enthusiastic raconteur. Never repetitious or self-centered, she always showed interest in the person with whom she was conversing. She made light of her serious and gradually deteriorating physical condition. My visits became shorter as her health declined. It was an effort for her to interact with me, and yet she maintained her dignity, her graciousness. This remarkable, selfless woman left many devoted friends. The void of Ruby Winnerman's death will never be filled.

HOW SCHOOL HOUSE CANDY STARTED

BY SAMUEL ROSEN

When Samuel Rosen, (November 6, 1894, to November 17, 1978) retired as president of School House Candy in 1977 and was not sure how he would spend his time, it was suggested that he write his memoirs. The first day, he cleaned out his papers at the office; the second day he arranged a place at home and set up a desk for the writing. The next day at 8:30 a.m. he sat down at the desk and began to write. At 11:30 he announced that his memoirs were complete. The following is a condensed version of these memoirs:

After I graduated from the Hope Street High School in June, 1912, my folks wanted me to be a professional man, but I saw the need of helping the family, who were at that time running a small grocery store and working very hard from early morning until late at night.

My folks had \$1,600 saved to pay for my college tuition, and this money was achieved by very frugal and denial savings. I decided that it was my place to get out and do something so that I could contribute to the support of the family and hopefully get my folks out of this small grocery store. I spoke to my father and told him that if he would loan me the \$1,600 he had saved, I would like to go into some sort of business even though I wasn't quite 18 years old. My father listened patiently, but said he would see.

A few days later my father spoke to me about his talking to a candy jobber from whom they were buying candy for the grocery store. This man, named William Hanzel, was then making between \$30 and \$38 a week. He could neither read nor write English and had to write all his orders in Yiddish, then had to have someone write up the bills for the customers in English. He was finding it very difficult to operate this way. Mr. Hanzel played the flute and had an orchestra. He played at all Jewish affairs, especially weddings. Because he could not read or write English and had an income from the orchestra, he wanted to sell the business.

Hanzel's place was a four-room tenement. One room was used for his stock, and the other three were used as living quarters for his wife and six children. The stock was in a very disorderly condition. Boxes were broken open... Hanzel showed us his books and verified the [amount] he was earning. My father was very much impressed, because at the time it was a lot of money, plus the fact that Hanzel was on the direct list with Hershey, Wrigley, Beech-nut, Necco, etc. Hanzel's inventory and Accounts Receivable minus his obligations had a net worth of about \$1200.

The set-up did not impress me whatsoever, and, walking home from Hanzel's place, my father asked me what I thought. I told him that I did not like the way

everything was kept, and I felt sure that some of the Accounts Receivables would be uncollectible. My father was very angry and told my mother that I did not understand anything, and he did not speak to me for several days. Finally he asked me if I had changed my mind, and I said no. However, I did tell him that if he would let me take that \$1,600 to do what Mr. Hanzel was doing, I should be able to make double or triple.

After considerable thinking, my father discussed it with my mother and decided to let me take the money. Thus, I went into candy jobbing business on August 1, 1912, under the name of E. Rosen Company, after my father — Ephraim Rosen. The reason for this was due to the fact that I was eighteen years old, and according to the state laws could not operate a business under my own name

I purchased a second-hand accordion-type sample case from a big manufacturer and jobber here in Providence named Weeks Brothers, for five dollars. It was not in the best of shape, but I cleaned it up and made it as presentable as possible. Naturally, the only way I could get around to the stores for orders was on foot, carrying the sample case which weighed thirty pounds with the samples, some of which I picked up from Weeks Brothers.

I used to make my first call at 7:00 a.m. Monday mornings at a store on Corliss Street (which is not in existence now) from a very lovely lady named Mrs. Sayles. I kept going on foot many an evening until 9:00 p.m. My brother stayed in the store, where he received the goods that came in, unpacked them and put them on self-made shelves. Then he tied up the orders which I had picked up the day before.

In 1914, I purchased my first Ford from my Uncle Max Rosen, who with Simon Rosen had bought this touring car. In their first day out with it, they felt they could really drive, and hit a hearse. After that they vowed they would never drive again. Therefore, this was the car I purchased.

After six months, my brother Herman came with me and became a 50 percent partner.

I went to visit people like Wrigley, Beech-nut, Hershey and Necco and sold them the idea of putting me on the direct list.

Where we lived was a barn, and my father had a buggy. I took the buggy, which happened to be one of those where the back seat folded underneath the front seat. ... There was a space in the back where I built out of packing cases a large box for the orders that were to be delivered. My father had no horse, so I had to hire a horse for delivery at one dollar per day.

On one particular day, the horse we hired happened to be a barred race horse. My brother, Herman [Hy], was delivering in Cranston on Park Avenue. There used to

be a small race track in that area, and the horse sensing he was near the track ran away with my brother, the stock, and candy, and buggy. Since there were street car tracks, the wheels of the buggy got caught in the tracks and as the horse was trying to get out of the tracks, the buggy, stock, and my brother were tipped over.

There were not many phones around in those days, but my brother managed to get hold of one to tell me what had happened. I got a friend to take me out to Narragansett and Park Avenues to straighten things out.

A little while after that, we had a little capital to spare and thought that instead of hiring a horse so many days a week, and since we had the barn, it would be less expensive if we bought a horse.

My father had two friends of his who were judges of horse flesh, and around Hoyle Square there were a number of stables where they held the horses for sale. I went there with these two gentleman and picked out a beautiful black horse named Charlie. They looked this horse over thoroughly and thought it was a very good buy, so I purchased Charlie and led him by the halter from Hoyle Square to our barn on Charles Street.

The following morning my brother and I went to the barn to hitch up our "pride 'n joy" and found him lying there. After coaxing him, hitting him, and kicking him, he did not budge. I got in touch with the men who thought this was a great horse, and they tried getting him up. Finally, they suggested I call a veterinarian, which I did, at the cost of two dollars. The veterinarian looked the horse over and told me what I was in for and that this horse had spasms. It was a very good horse, but it did not have strength enough in his legs, once he was down, to get back up again. I could see our \$100 investment going up in thin air. I asked the doctor what to do in this case. Do we have to have him shot? The doctor said no; he had seen many cases like this. He suggested we get about twelve men to lift the horse up, and when the horse was put into the barn, get a wide belt of about 30 inches and put it under his stomach. We installed a pulley in the barn, and before the horse was laid down for the night, we made sure we had enough slack so that in the morning my brother Hy and I pulled this horse up with this extended rope. We did this for about two years every morning until we felt we could buy another horse.

At this point, we had built a very lovely wagon. As I remember it, it was painted with bright red and gold letters — a beautiful job in those days. We had a driver named Willie Bennett, whose daughter now is a nurse at Rhode Island Hospital. He was a very faithful man for a good number of years. We decided that if Bennett passed away, we would get rid of the horse, and if the horse passed away first, we would get rid of Bennett. It so happened that the horse died, but we did not get rid of Mr. Bennett. Our business had grown where we could use him inside.

In 1916, we purchased our first Republic truck. An incident stands out in my mind very clearly. There used to be a bathing beach called Kirwin's Beach. This was a very fine area, and they sold a lot of candy there. To get to the candy store, you had to park on a hill. Our driver parked in the middle of the road, and got out to deliver the candy. Somehow or other, the brake became loose, and the truck went down the hill. The people who ran the beach had posts lined up not far from the water to keep trucks from coming down. When our truck started rolling down the hill, it would have taken a skillful driver to drive between these posts. However, this truck rolled right between the posts, into the water and nearly killing or hurting many people. The driver phoned us, and we had to have the truck hauled out of the water. There was a lot of damage done to the truck.

The Schrafft line was considered the top line in America in those days, and Schrafft was very choosy about naming their distributors. They had one distributor here already, and after beating a path to their door for several years I finally became a Schrafft's distributor. This made me a recognized full-fledged jobber.

After being in business for 18 months, I paid my father back the \$1,600 he let me take. I was doing very well and started talking to my father about his giving up the grocery store, as my brother and I were then still single and could afford to share in the support of the family. My father who was very proud said he would not allow his children to do such a thing. In turn I made him a proposition of becoming a partner.

My sister Anna married Charles Rouslin, who was a druggist and not doing too well. He was making \$18 a week and got one day off a month. My father said that he was more interested in seeing my sister doing better. I made a proposition that I could take Charles Rouslin in as a partner, and my brother and I would each have 30 percent of the business and my father and Rouslin would each have 20 percent. We went along as a partnership very successfully. Even though I had only 30 percent of the company, as time went on I was able to draw enough salary for myself.

To improve our income in the jobbing business, we went into the store fixture and soda fountain business supply ... Both my brother and I made it a point to learn this store fixture and soda fountain business and were very successful as it was very profitable. We were able to obtain the distribution of the Liquid Carbonic soda fountain on an exclusive basis. It worked out this way that when we sold a retailer his fixtures and fountains and fountain supplies, we were naturally in, and we would therefore get the candy business.

If, however, our price was out of line, and we did not get the contract for the above, the retailer usually felt sorry for us and [felt] that we should at least have the candy business.

Around 1921, the chain grocery stores, such as A & P, First National, Mayflower, and Nicholson-Thackray, were making great inroads on the welfare of the independent grocery store, which I felt would be ultimately unhealthy for the candy jobber. We started giving thought to the future, and it looked to us like the manufacturing business was the real end of the candy business. This looked like the thing to go into.

We had, at this point, enough surplus to construct a two-story building at 292-296 Charles Street. We figured we could use these two stories for the manufacturing and use the tall high-ceiling basement for our jobbing business.

We made lollipops by making a ball on a ball machine and inserting the sticks by hand. Then along came the Racine lollipop machine, and we immediately purchased one. Some years later the lollipop wrapping machine was invented by Package Machinery Company.

We had our struggles with the manufacturing business as we were selling jobbers and department stores only. Then the thought of going into the chain [stores] occurred to us, and our first approach was a cluster of pops, to retail for five cents, called "Dixie Pops."

We developed a wire stand that the clusters were put in an upright position. The stand was wider at the bottom and narrow at the top with the beautiful colors of cellophane and it looked just like a Christmas tree. I took this to New York, and the first call I made was to J.J. Newberry Company. I saw a Mr. Evans, who was so impressed he immediately wrote an order to \$6,000. This opened our eyes as to the prospects of doing business with the chain stores. I also took the same display stand full of pops to the other chains and from then on we were really in the chain-store business.

However, we were not quite satisfied with that and thought we would like to go into the candy-bar business. We manufactured a bar called "Uncle Hy" bars, which were made on a slab and cut about one inch wide, and one inch high, and about four inches long wrapped in amber cello. We had fair success with this bar, but real big success with the chain stores was as follows.

Our first pops were wrapped in waxed paper and were called "Muriel Pops." They had a fair amount of success. However, one day I developed the idea of a book of pops which consisted of a cardboard folded in book form. Cuts were made in the cardboard to hold ten small pops running about 100 to the pound. These were machine-wrapped. On the other side of the cover we printed nursery rhymes.

This was the item that made it for us with the chain stores. At one time we had 300 girls working on this one item, and it was a howling success. We packed 144 books to a case, and we had stores ordering 40 and 50 cases per order. We called the cardboard, waxed paper, sticks and corn syrup people together to tell them we had

to have special prices, which we obtained. With keen operating, we were able to put this item out for a nickel. We had every other pop manufacturer wondering how we did it, and the only conclusion they came to was that we would have to go bankrupt. However, we made a lot of money on this item. We built up a balance with the bank so much that Mr. Ralph Richards called me one day and wanted to know what we were doing since we were accumulating such a large balance. Conditions in the country were not good at that time, but still people had nickels to buy Muriel Pops. The bank asked our permission to run a quarter-page ad not mentioning our name stating that a resourceful manufacturer, in spite of bad conditions, was doing a good business and making a lot of money.

We kept growing, and in 1936 came to the conclusion that we had a far wider field in the manufacturing business than in the jobbing business and sold our jobbing business to the Temkin Brothers. This way my brother, my brother-in-law, and I could devote all our time to manufacturing.

School House Candy later bought the Hope Webbing Mills on Main Street in Pawtucket, Rhode Island, and moved all operations there. In 1943, we purchased the Charles Street Primary School, where I went to school. (The rumor around was that I couldn't graduate, so I had to buy it.) School House Candy used this mostly for storage.

We went along showing very fine profits in our manufacturing business, and we decided to change our setup to E. Rosen Company as a sales company, School House Candy Company as a manufacturing company, and Erco Corporation for our real estate.

On August 1, 1977, we celebrated our 65th anniversary. Our company has grown to be a respected leader in the candy novelty industry. We employ over 1,000 people in our own busy season with four different locations.

The preceding memoirs were quoted by Samuel Rosen's son, Harris N. Rosen, president of School House Candy, in his talk at the Annual Meeting of the Rhode Island Jewish Historical Association on May 16, 1993.



BIBLIOGRAPHICAL NOTES

BY SEEBERT J. GOLDSKY, M.D.

Recent acquisitions in the library of the Rhode Island Jewish Historical Association containing items of Rhode Island interest and a listing of the items:

1. *The Jewish People in America*, in five volumes; A series sponsored by the American Historical Society, Henry L. Feingold, General Editor, pub. by the John Hopkins University Press, Baltimore and London, 1992.

Vol. 1 A Time for Planting; The First Migration, 1654-1820, by Eli Faber, 188 pages.

Vol. 2 A Time for Gathering; The Second Migration, 1820-1880, by Hasia R. Diner, 313 pages.

Vol. 3 A Time for Building; The Third Migration, 1880-1920, by Gerald Soren, 306 pages.

Vol. 4 A Time for Searching; Entering the Mainstream, 1920-1945, By Henry L. Feingold, 338 pages.

Vol. 5 A Time for Healing; American Jewry Since World War II, by Edward S. Shapiro, 313 pages.

Many references to Providence, Newport, and Rhode Island in texts, too numerous to mention. The Notes to the books include a number of references to the Rhode Island Jewish Historical Association and the *Rhode Island Jewish Historical Notes*.

2. *Rekindling the Flame; American Jewish Chaplains and the Survivors of European Jewry, 1944-1948*, by Alex Grobman, pub. by Wayne State University Press, Detroit, 1993, 259 pages.

Pages 38,97,98-99,102 and 130-131. References to Rabbi Eli A. Bohnen, late of Temple Emanu-El, Providence, R.I.

3. *American Jewish Year Book 1992*, vol. 92, pub. by American Jewish Committee and Jewish Publication Society, New York and Philadelphia, David Singer, Editor, Ruth R. Seldin, Executive Editor, 670 pages.

Page 588. *Rhode Island Jewish Historical Notes* listed.

4. *Gone to Another Meeting; The National Council of Jewish Women 1893-1993*, by Faith Rogow, pub. by The University of Alabama Press, Tuscaloosa, Alabama, 1993, 330 pages, paperback.

Marion Misch is mentioned prominently on several pages. On page 233 is a half-page biographical sketch.

5. *The Jews of America; Four Centuries of an Uneasy Encounter*, by Arthur Herzberg, A Touchstone Book, pub. by Simon & Schuster, N.Y., London, Toronto, Sydney, Tokyo, and Singapore, 1989, 428 pages, paperback.

There are references to Rhode Island and Newport, R.I., too numerous to mention.

6. *The Golden Door; Italian and Jewish Immigrant Mobility in New York City 1880-1915*, by Thomas Kessner, pub. by Oxford University Press, New York, 1977, 224 pages.

Page 170. Reference to Calvin Goldscheider of Brown University on Jewish fertility.

7. *Asleep Beneath the Meadows; The Median Archaeology of Rehoboth, Massachusetts*, by Charles Robinson, pub. under grant from 250th Anniversary Steering Committee of Rehoboth, Mass., 1992, 134 pages, paperback.

Author is Jewish and a native of Rhode Island. Rehoboth is a suburb of the Providence metropolitan area.

8. *GIs Remember, Liberating the Concentration Camps*, pub. by National Museum of American Jewish Military History, Washington, D.C., 1993, illustrated, paperback. Essay by Robert H. Abzug.

Page 58. Illustration and caption relating to Rabbi Eli Bohnen.

9. *America, History and Life*, Annual Index with list of Periodicals, Vol. 29, No. 5, 1992, pub. by ABC-Clio, Santa Barbara, California, and Oxford, England; 499 pages.

Page 492. *Rhode Island Jewish Historical Notes* cited.

10. *The Family of Abraham Jacobs (1833-1892) and Betsy Pareira Jacobs (1837-1895)* by Mary Jean Johnson Lehman and Nancy Felson Brant, published privately 1993, paperback.

Page 55. Reprint of photo of Solomon Pareira from *Rhode Island Jewish Historical Notes*.

Page 56. Pareira genealogy.

Pages 57-59. Biographical sketch of Solomon Pareira

Pages 61-65. Reprint of material by David C. Adelman regarding the founding of the Congregation Sons of Israel of which Solomon Pareira was the first president. Reprinted and translated is the Ketubah of the marriage in 1887 in Providence of Jacob Hershorn, first secretary and treasurer of the Congregation, and Mary Pareira,

daughter of Solomon Pareira. Reprinted from the *Rhode Island Jewish Historical Notes*.

Pages 69-71. Hershorn's Reminiscences of a Volunteer in the Mexican War.

Page 72. Reprint of photo of Hershorn and Mary Pareira from *Rhode Island Jewish Historical Notes*.

11. *Where There's a Woman; 75 years of History as Lived by the National Council of Jewish Women*, by Bernice Graziani, pub. by McCall Corporation 1967, illustrated, 127 pages.

Page 126. Mrs. Caesar Misch, president, 1908-1913.

12. *Three Centuries of Jewish Life in America*, by Carl Lowe, pub. by Mallard Press, New York, 1992, illustrated, 160 pages.

Pages 19-21. "Rhode Island Welcomes Jewish Settlement;" The story of the Newport community with brief notes on the later immigration.

RHODE ISLAND JEWISH HISTORICAL ASSOCIATION

THIRTY-NINTH ANNUAL MEETING

MAY 16, 1993

The Thirty-ninth Annual Meeting of the Rhode Island Jewish Historical Association was called to order at 2:30 p.m. on Sunday, May 16, 1993, at the Jewish Community Center of Rhode Island by the co-chairperson for the day, Herbert Brown. As membership chairman, he reported that the membership of the Association is now 700, an increase of 87 members. After thanking staff persons and volunteers, he introduced President Stanley Abrams.

Mr. Abrams reported on the organization's status and recounted some of the activities of the past year. They included speeches made to Congregation B'nai Israel in Woonsocket on its history by Geraldine S. Foster and Stanley Abrams. The latter two and Eleanor F. Horvitz also addressed the Warwick Historical Society on the history of Lincoln Park Cemetery and the Rhode Island Jewish Historical Association.

Aaron Cohen gave the treasurer's report in the absence of Dr. Alfred Jaffe. He reported that the Association's financial status is excellent. A copy of the report is on file in the office.

Eleanor F. Horvitz, Librarian-Archivist, reported on the acquisitions in the past year and thanked the volunteers who have helped with the archives: Maurice Cohen, Sylvia Factor, Lowell Lisker, Jack Cokin, Lynn Stepak, and Alvin Rubin. The office has given assistance to people all over the country in tracing family histories with connections to Rhode Island. A copy of Mrs. Horvitz's report is on file in the office.

Judith Weiss Cohen, Editor of the *Rhode Island Jewish Historical Notes*, asked for volunteers to transcribe some of the oral history tapes in the Association's possession, especially those recorded by World War II veterans. A copy of her report is on file in the office.

The chairperson of the Nominating Committee, Geraldine S. Foster, presented the slate of officers for the year 1993-1994, as follows: President, Stanley Abrams; First Vice President, Bernard Kusinitz; Second Vice President, Aaron Cohen; Secretary, Sylvia Factor; Treasurer, Dr. Alfred Jaffe. The other members of the Executive Committee are listed in the slate attached to this report. There being no counter-nominations, one ballot was cast in favor of the entire slate. Stanley Abrams, newly re-elected president, gave a short acceptance speech and named two members as presidential appointments to the Executive Committee, Herbert Rosen and Charlotte Penn.

Herbert Brown introduced the speakers for the Twenty-third Annual David Charak Adelman Lecture.: Dr. Abraham Horvitz, M. Louis Abedon, and Harris

Rosen, speaking on "Doctor, Lawyer, and Merchant — Times Remembered." Dr. Horvitz contrasted his early experience as a young doctor with the way medicine is practiced under today's conditions. Mr. Abedon, a lawyer for more than sixty years, recounted his experiences as a young lawyer. Mr. Rosen read from the memoirs of his father, Samuel Rosen, founder of E. Rosen and Schoolhouse Candy, of which Harris Rosen is now president. The talks were most informative as well as entertaining.

It should be noted that Herbert Brown, who introduced all the speakers for the day, did so with clever verses that both charmed and amused the audience.

The meeting was adjourned at 4:15 p.m., and a social hour followed. Everyone had an opportunity to view an exhibit mounted from the collections of the Rhode Island Jewish Historical Association of World War I and II memorabilia from Rhode Island Jewish men and women veterans. The exhibit was assembled by Toby Rossner.

Respectfully submitted,
Sylvia Factor, Secretary

NECROLOGY — December 1, 1992 - November 30, 1993

BARAD, FRANK W., born in Providence, a son of the late Joseph and Esther (Gordon) Barad.

Mr. Barad was a Coast Guard veteran of World War II. He was a graduate of Northeastern University Law School. Vice president of the advertising agency Bo Bernstein & Co. until 1972, he became a consultant to the London Insurance Agency, remaining active until his death. He was a member of the Ledgemont Country Club, Temple Beth-El, and the Rhode Island Masonic Lodge.

Died in Providence on December 25, 1992, at the age of 84.

BENNETT, SELMA, born in Providence, daughter of the late Charles and Lena (Rosenblatt) Silverman.

Mrs. Bennett was a member of The Miriam Hospital Women's Association, the Jewish Home for the Aged, and the Providence Chapter of the Brandeis University National Women's Committee. She was a member of Temple Beth-El and its Sisterhood, the National Council of Jewish Women, the Providence Chapter of Hadassah, the Jewish Federation of Rhode Island, the Jewish Community Center of Rhode Island, B'nai Brith, the Rhode Island School of Design Museum, and the Ledgemont Country Club.

Died in Providence on October 22, 1993, at the age of 86.

BLISTEIN, ELMER M., born in Pawtucket, a son of the late Philip and Lena (Melnick) Blistein.

A humorist and emeritus professor of English at Brown University, Professor Blistein received his bachelor's degree in 1942 and began teaching at Brown upon his discharge from the Army in 1946. He obtained a doctorate in 1953 and continued to teach until 1985.

He taught Shakespeare's complete works, Elizabethan drama, and courses on the nature of comedy. He was the author of a book entitled *Comedy in Action*, in 1964, which won the award for the best book on comedy published that year. With two colleagues at Brown he published *The Order of Poetry: An Introduction* and *The Variety of Poetry: an Anthology*.

Professor Blistein was a guiding force behind the Friends of the Brown University Library. He served as a trustee of the Providence Public Library and president and chairman of the library committee of the Providence Athenaeum. He was president of the Rhode Island Alpha of Phi Beta Kappa in 1967 and 1968 and held other positions for many years.

Died in Providence on September 3, 1993, at the age of 73.

BOHNEN, RABBI ELI A., born in Toronto, Canada, a son of the late Max and Nellie (Brill) Bohnen.

Rabbi Bohnen, who had lived in Providence since 1948, was a graduate of Harbord Collegiate Institute in Toronto and received a bachelor of arts degree in Semitic studies from the University of Toronto in 1931. He was ordained at the Jewish Theological Seminary of America in 1935 and received a doctorate in Hebrew literature from the seminary in 1955.

He served from 1943 to 1946 as chaplain of the 42nd Infantry "Rainbow" Division, attaining the rank of major. He entered the Dachau concentration camp with liberating troops. Rabbi Bohnen also served as an advisor on displaced persons to the commanding general and worked with Jewish displaced persons in Salzburg and Bad Gastein, Austria.

He began his rabbinical career as assistant rabbi at Congregation Adath Jeshurun in Philadelphia from 1935 to 1939. From 1939 to 1946 he was a rabbi at Temple Emanu-El in Buffalo, NY. In 1948 he became senior rabbi at Temple Emanu-El in Providence, and in 1973 was named the temple's rabbi emeritus. He also served as president of the Rhode Island Board of Rabbis and as president of the Rabbinical Assembly, International Organization of Conservative Rabbis.

Rabbi Bohnen held positions on many boards of community service: United Fund, the Council of Community Services, the Community Workshop, the Jewish Federation of Rhode Island, the Jewish Community Center, and the Providence Hebrew Day School.

In connection with his community service, Rabbi Bohnen was given the Bronze Brotherhood Award of the National Conference of Christians and Jews in 1964. In 1977 he received the Max Arzt Award from the Jewish Theological Seminary.

Rabbi Bohnen received honorary doctor of divinity degrees from the Jewish Theological Seminary, Brown University, and Roger Williams College. He received a doctor of humane letters degree from the University of Rhode Island.

Died in Providence on December 1, 1992, at the age of 83.

BRIER, STANLEY J., born in Providence, son of the late Harry and Sara (Kortick) Brier.

Mr. Brier was a purchasing agent for several companies, including Trina of Fall River, Mass., and Hasbro of Pawtucket. He held several volunteer positions: business manager of the Providence Lite Opera Co., volunteer with the Heritage Panel of the National Conference of Christians and Jews, for which he conducted programs to combat prejudice in housing projects for the elderly, and volunteer at the Rhode Island Hospital Patient Liaison Services.

He was awarded the Silver Beaver Award from the Narragansett Council of the Boy Scouts of America for his volunteer services.

He was a member of Temple Beth-El and an Army veteran of World War II.

Died in Providence on February 6, 1993, at the age of 70.

BURKE, EDWARD F., born in Providence, the son of the late Dr. Edward F. and Agnes (Farley) Burke.

Mr. Burke was a longtime Democratic activist and former chairman of the State Public Utilities Commission. A 1950 graduate of Harvard, he obtained a law degree from Harvard Law School in 1953.

He was a former chief legal counsel to the State Department of Corrections, assistant city solicitor of Providence, administrative assistant to Mayor Walter Reynolds of Providence, chief legal counsel to the Department of Social Welfare, and chief legal counsel to the Department of Mental Health, Retardation and Hospitals.

He was a retired colonel in the Air Force Reserve, in which he served as a legal officer. Mr. Burke became involved early in Democratic politics. He was active in the campaigns of Adlai Stevenson, Hubert Humphrey, and Jimmy Carter.

During his work with the Public Utilities Commission, Mr. Burke was elected president of the National Association of Regulatory Utilities Commissioners.

Died in Providence on October 1, 1993, one day before his 65th birthday.

DICK, E. HAROLD, born in Medway, Mass., a son of the late Samuel and Rose (Friedman) Dick.

Mr. Dick was a lawyer in Providence for 55 years and a partner in the firm Dick-Hague Ltd. for the past 20 years. A 1934 graduate of the University of Rhode Island, he graduated from Boston University Law School in 1937. Mr. Dick held memberships in the Ledgemont Country Club, the Aurora Civic Club, and the Turks Head Club. He was a member of the Rhode Island Bar and the American Bar Associations. He had been counsel for the Providence Teachers Union and was involved in many civic and philanthropic organizations.

Died in Providence on December 4, 1992, at the age of 79.

DUBINSKY, MILTON M., born in Providence, a son of the late Benjamin and Esther Dubinsky.

Mr. Dubinsky was founder and former president of Lincoln Controls, a division of Avnet, Inc., Cranston, from 1947 until 1977. He had been founder and former president of Die Tech Industries, Providence, since 1980.

He was a past president of Temple Emanu-El and a member of its Men's Club. He received the Man of Emanu-El Award and the Temple Emanu-El Thillit Award in 1968.

Active in many organizations, Mr. Dubinsky was a board member of the Jewish Federation of Rhode Island and the Jewish Home for the Aged. He was a founding member and a former officer of the Crestwood Country Club, a member of Redwood Lodge 35 AF & AM, and the Touro Fraternal Association. He was an Air Force veteran of World War II.

Died in Pawtucket on June 27, 1993, at the age of 77.

FEINBERG, EDWIN, born in Russia, a son of the late Louis and Anna (Warren) Feinberg.

Forty-seven years ago he founded and was president of Feinberg and Co., Inc., wholesale produce dealers. He was a veteran of World War II, serving in Panama.

Mr. Feinberg was a member of Temple Torat Yisrael and its Men's Club. He held membership in Redwood Lodge 35 AF & AM, Roger Williams Chapter of B'nai B'rith, Helping Hand, and the Hebrew Free Loan Association.

Died in Providence on March 25, 1993, at the age of 77.

GERSHMAN, DR. ISADORE, born in Providence, a son of the late Benjamin and Rose (Cohen) Gershman.

Dr. Gershman was a 1934 graduate of Brown University and received his medical degree from Jefferson Medical College, Philadelphia, Pa., in 1938. He was a member of the Rhode Island Medical Society and the Providence Medical Association. He was a fellow of the American Academy of Pediatrics and a licentiate of the American Board of Pediatrics.

His articles were published in several medical journals. He was an instructor in pediatric diagnosis at the Brown University Medical Program. Dr. Gershman was Chief of Service and Chief of the Outpatient Department of St. Joseph Hospital and was on the staffs at Rhode Island Hospital, Roger Williams Hospital, The Miriam Hospital, and Women and Infants Hospital. He had been president of the staff and assistant clinical director of the former Charles V. Chapin Hospital.

Dr. Gershman served in World War II as a captain and medical officer in an anti-aircraft unit in England and France.

In addition to his medical interests, Dr. Gershman was a Freemason and a member of Redwood Lodge 35, AF & AM., Temple Beth-El, and the Jewish Community Center.

Died in Rhode Island on November 23, 1993, at the age of 80.

GOLDEN, EDWARD L., born in Woonsocket, he was a son of the late Samuel and Sarah (Yaraus) Golden.

He was president of the former textile firm of Edward Golden & Co. Mr. Golden was an Army Air Forces veteran of World War II. He was a member of Congregation B'nai Israel and also of B'nai B'rith.

Died in Providence on November 23, 1993, at the age of 78.

KAPSTEIN, GLADYS C., born in New York City, a daughter of the late Joseph and Charlotte (Law) Chernack.

She was a music teacher for many years in the Providence area. Mrs. Kapstein graduated from Pembroke College in Brown University, magna cum laude, in 1940.

She was active in many civic affairs such as the Urban League of Rhode Island and was a board member of the Jewish Federation of Rhode Island and the Hebrew Free Loan Association. She served as chairman of the Jewish Family Service Adoption Committee. She was a member of Temple Emanu-El and its sisterhood, and the Pioneer Women, the Brandeis Women's Association, The Miriam Hospital Women's Association, the Ladies Association of the Jewish Home for the Aged, and the Friends of the Library of Brown University. She belonged to the Rhode Island and National Musical Educators and the Women's Intergroup Conference.

President of the R.I. Alpha of Phi Beta Kappa at Brown University from 1985 to 1988 and treasurer for many years, she was also a member of the Board of Editors of the "Brown Alumni Monthly" and the board of the Alumni Association of Brown University. She was the first woman to serve as a member of the Brown University Athletic Advisory Council.

Mrs. Kapstein was a former member of the R.I. Civic Chorale and in 1959 was a co-organizer of the University of Rhode Island summer music camp for Rhode Island high school students.

Died in Providence on June 22, 1993, at the age of 74.

KOFFLER, SOL, born in Zborow, Poland, a son of the late Zisle and Eva (Merzand) Koffler.

Mr. Koffler founded the American Luggage Works, which became American Tourister, in 1932. The company was the first to manufacture molded luggage. During his business career he was granted several patents for products and processes.

A philanthropist, he donated buildings to Brown University, Providence College, Bryant College, The Miriam Hospital, Providence Hebrew Day School, and the Rhode Island Jewish Home for the Aged. Among the many honors bestowed on him were honorary doctorate of science degrees in business administration from Bryant College, Providence College, and Roger Williams University. He was a member of the Rhode Island Heritage Hall of Fame.

Mr. Koffler held positions on several college, hospital, and bank boards. He was a member of Temple Beth-El in Florida and Temple Emanu-El in Providence. He also held memberships in High Ridge Country Club in Palm Beach and Ledgemont Country Club in Seekonk, Mass.

Died in Florida on July 31, 1993, at the age of 86

KORN, FANNNIE, born in Russia, a daughter of the late Isaac and Anna Brodsky.

Mrs. Korn, a 1924 graduate of the R.I. College of Education, had been a teacher in the Providence school system for many years, retiring in 1963. She was a member of Temple Emanu-El, the Providence Hebrew Day School, the Women's Association of the Jewish Home for the Aged, the Ladies Auxiliary of The Miriam Hospital, and Hadassah.

Died in Providence on August 18, 1993, at the age of 89.

SCHAFFER, JOSEPH J., born in Kingston, N.Y., a son of the late David and Dora (Feldman) Schaffer.

Mr. Schaffer was president of American Tool Co., Lincoln, for 42 years before retiring five years ago. He attended the University of Rhode Island. A former member of Temple Beth-El, he was an Army veteran of World War II and served in the European Theatre with the 112th Anti-Aircraft Battalion.

Died in Walnut Creek, Cal., on December 21, 1992, at the age of 81.

SIMON, DR. STANLEY D., born in New York City, a son of the late Louis and Ray (Mishkin) Simon.

During World War II, he served as a physician at the Marine Corps Air Station in North Carolina and the Brooklyn Naval Yard before being assigned to an escort ship based in Newport. He was honorably discharged in 1948 with the rank of lieutenant commander.

Dr. Simon was an orthopedic surgeon for many years until his retirement in 1987 from the Orthopedic Group, Pawtucket. He was past president of the Providence and Rhode Island Medical Societies, a past chairman of the Medical Economic Committee of the Rhode Island Medical Society, and a board member of Blue Cross and Blue Shield of Rhode Island.

In 1966 Providence Mayor Joseph A. Doorley, Jr., named Dr. Simon to the first appointed School Board in that city, where he served for ten years. In keeping with his lifelong dedication to the arts, Dr. Simon volunteered on numerous committees and served as past president of the State Ballet of Rhode Island. For six years he was a member of the Rhode Island Committee for the Humanities.

Died in Wellfleet on Cape Cod, Mass., on August 1, 1993, at the age of 77.

ERRATA AND ADDENDA

VOLUME 11, NUMBER 4

"Summers Along Lower Narragansett Bay"

Page 195, lines 3 & 4, should read "The Carl Jagolinzer family rented a tiny house on Narragansett Avenue for several years during the 1930s."

"Necrology"

Page 256, last line, and p. 257, lines 1 & 2, should read "Mr. Semonoff practiced law with his father in the firm Semonoff & Semonoff from 1947 until his father's death in 1960 and from 1961 to 1985 with the firm of Levy, Goodman, Semonoff & Gorin, which subsequently merged in 1985 with Letts, Quinn & Licht to become Licht & Semonoff."

Errata and Addenda

Page 259, line 2, should read Volume 11, No. 1.

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BACK COVER

David Greenberg, peddler in Newport, about 1920, with his horse, Jenny.



AMERICAN JEWISH HISTORICAL SOCIETY